



The Improvement Era

September 1962

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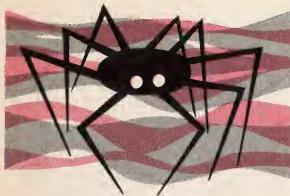
BY DR. FRANKLIN S. HARRIS, JR.

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The Improvement Era Offices, 135 South State Street, Salt Lake City, 11, Utah

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Art

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653	Lee Brown
680-681	Virginia Sargent and Steve Osborne
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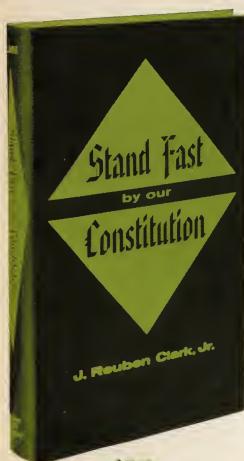
THE COVER:

"We thank thee, O God, for a prophet To guide us in these latter days . . ." is a favorite hymn often sung with much feeling in the Church. September is the birth month of President David O. McKay. Cameraman Ralph Clark (whose photograph of the President at a church in Glendale, Jr., appeared on an Era cover a year ago) caught President McKay in the board room at the Church Administration Building, a room well known to the President because he conducts many meetings with the General Authorities and others.

In this issue President McKay shares with you "A Personal Testimony," see page 628; and President Hugh B. Brown has penned a birthday tribute to the President, beginning on page 638. Additional full-color photographs accompany that article.

Cover lithographed in full color by Deseret News Press.

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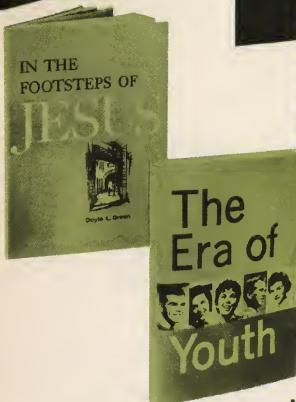


1 STAND FAST BY OUR CONSTITUTION

J. Reuben Clark, Jr.

Drawing from years of experience as Ambassador to Mexico, Solicitor for the Department of State, and Under-Secretary of State, and from a lifetime of dedication as a servant of his God and Church, the late President J. Reuben Clark, Jr.'s eloquent addresses on American patriotism have thrilled millions. *Stand Fast by Our Constitution* provides readers with powerful food for thought in a rapidly changing world.

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2 MORMONISM

Hugh B. Brown

President Hugh B. Brown's powerful and explicit explanation of Mormonism to Pittsburgh Theological Seminary students is now available in booklet form! The publication outlines the organization of the Church, describes the functioning of Latter-day Saint auxiliaries, and gives vivid insight into Mormon beliefs and practices. For Church members in need of a clear statement of belief, and for those wanting to know more about Mormonism, this booklet is a profound synopsis of Latter-day Saint philosophy.

50c

3 IN THE FOOTSTEPS OF JESUS

Doyle L. Green

As a visual and verbal "tour" of the Holy Land, *In the Footsteps of Jesus* gives new insight into the land where the Savior once dwelt. Doyle L. Green, managing editor of the Improvement Era and scholar of the life of Jesus, provides readers not only with unusual insight into the Holy Land via the written word but with reproductions of what are probably the finest color pictures of Palestine available in the United States today.

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4 LIFE'S DIRECTIONS

Compilation of Fireside Talks by General Authorities

From the hearts and minds of those who number among the greatest souls in the Church came inspirational messages for the young. Thirteen outstanding addresses, delivered to fireside groups (1960-61) by the First Presidency and General Authorities, are now compiled together for the inspiration of youth and those involved in any way in their welfare.

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5 THE ERA OF YOUTH

Selections from the Improvement Era
Here is a compilation of the best features that the Youth Section of the Improvement Era has published since its inception a year ago. Edited by President Marion D. Hanks and Elaine Cannan, this book is a positive approach to the problems faced by today's Latter-day Saint teens as they try to keep abreast of an increasingly complex and challenging environment.

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Letters and Reports



SACRED CANTATA

A sacred cantata, *Blessed Be the Name of Our God*, taken from the Book of Mormon and written and directed by Glen A. Law, was presented recently before 1,500 people at the Kolob Stake conference in Springville, Utah. This cantata, depicting the moods and settings of this historical record, was ten years in the making, and represents serious thought, study, prayer, and work by the young Mormon composer.

FORTY-SIX YEARS OF SERVICE



Grace Rowland, Springville Fourth Ward, Springville (Utah) Stake, has been a secretary in the YWMIA for forty-six consecutive years. In September 1916 she was set apart as assistant secretary and a year later as secretary and still holds that position. She has served under eight bishops in three stakes: Utah, Kolob, and Springville.

ALL IN THE FAMILY

Athletically speaking, "Finch" is another name for the Eagar Second Ward of the St. Johns (Ariz.) Stake. Wives Glenda Finch, Nedra Finch, Donna Finch, Teddy Finch, and Josie Finch were on the women's volleyball team. Earlier, their husbands, Jim, Rulon, Tommy, Arthur, and Stanley, made up the ward basketball team.

And the end isn't in sight. There are presently eighteen young Finches following in their parents' footsteps.

The cantata was also presented in Price, Provo, and Ogden, Utah. It featured a chorus of sixty voices from the stake and seven soloists, including Afton Banner, Kathryn Robertson, Kae Wright, Betty Wood, and LaVere Tippets, Kolob Stake; Jim Rawlings, Springville Stake; and Clayne Robison, BYU. Accompanists were Annie Forshee and Gloria Sargent. Narrators were Vern Young and Jimmy Lawrence.

GOES TO GERMANY



Studying German at Bonneville High School proved to be a benefit sooner than expected for seventeen-year-old Marsha Miller of the Thirty-second Ward, Riverdale (Utah) Stake. She recently left for Germany with her parents where her father has been called to a church building mission.

Marsha has been MIA chorister since 1959, has attained a 100 percent attendance record to all meetings except one Sacrament meeting for the past six years, and has received her Honor Bee, Mia Joy, Laureate, and six individual awards.

ABOUT APRIL ISSUE

Tempe, Arizona

Dear Editors:

Just a word to say that, in my opinion, the April 1962 Era is a very high achievement. The Ferguson, Bennion, Grant, and Dead Sea Scroll pieces bring important information to the reader. The graphic material in the youth section breaks new ground and is unusually attractive.

Every issue is a good issue. Be assured of that always. I have merely taken a few minutes to write and say so with respect to the April number.

Sincerely yours,

G. Homer Durham, President
Arizona State University



DANISH BASKETBALL

Missionaries in Denmark are using basketball to introduce the gospel. As a result, a star on the Danish championship team became a recent convert to the Church. At the conclusion of the season an all-star team is selected in Denmark to represent that country in the European finals. The Mormon missionaries played this team recently and beat them 77-54. The missionaries are now making arrangements to play in the regular league next year.



FINNISH MIA CONFERENCE

Annual three-day MIA conference for the Finnish Mission was held on the campus of the Social Sciences Research Institute, Tampere. Highlighting the opening session was the musical show, *Green Leaves of Summer*. In addition to regular conference sessions, competition was staged in speech, music, art, photography, sewing, basketball, and track and field activities.

The conference was under the direction of Superintendent Antti Nordlin and President Silja Vinnikka. Guests included mission president Mark E. Anderson and his wife Marilyn.

YOU TOO CAN TEACH

PAUL H. DUNN IN COLLABORATION WITH
CHERIE B. PARKER

A How-to Book for the lay teacher on methods
and techniques of teaching the gospel.

By Paul H. Dunn
and Cherie B. Parker

Never has the need been greater for clear, effective teaching throughout the Church... and every member, whether aware of it or not, is teaching in one capacity or another. The question is: How well? All too often, our teaching has made little or no impression on the hearts and minds of the students. Here is a tremendously effective teaching aid designed for all teachers in the Auxiliaries and Priesthood quorums and those engaged in teacher training. It will be a useful tool in the hands of every Bishop, every parent, every Priesthood leader, and anyone else who feels the need to be a better teacher.

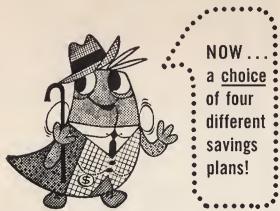
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THESE TIMES

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PRAYER

YES

NO



The State, Prayer, and The Public Schools

BY DR. G. HOMER DURHAM
PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

Should the governing authority of the state be permitted to prescribe a suggested prayer for its public schools?

This question was answered in the negative by the Supreme Court of the United States in late June 1962. "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof." This principle, set forth in the first amendment to the Constitution of the United States, by process of judicial interpretation, applies as a limitation on the authority of the fifty states. The means is the 14th Amendment's provision: No state shall pass any law abridging "the privileges and immunities of citizens of the United States." Said Justice Black, speaking for the Court's majority in a 6-1 decision (two justices not participating): "In this country it is no part of the business of government to compose official prayers for any group of American people to recite."

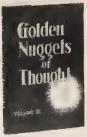
The governing authority originally involved in the 1962 decision was the school board of New Hyde Park, NY. In August 1958 this board ruled that a twenty-two word prayer, recommended in 1951 by the New York State Board of Regents as an optional matter, would be used in the New Hyde Park schools effective September 1958. In a suit organized by a parent, Lawrence Roth, the lower New York courts sustained the school board's order so long as no school compelled a pupil to join in repeating the twenty-two prescribed words. The highest court of the state, the Court of Appeals,

(Continued on page 667)

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by DON LYMAN

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Or do you believe with us that good health means good appetite, a zest for living, good digestion, toned-up muscles, restful sleep, and a body strong enough to resist successfully the many minor infections that strike us so often?

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The Church Moves On

June 1962

20 The First Presidency announced the appointment of Elder Don Van Slooten as president of the Netherlands Mission succeeding President J. Henry Volker. President Van Slooten is currently serving as first counselor in the Wilshire Ward, Los Angeles (California) Stake bishopric. He is a native of Bancroft, Idaho, but has lived in Los Angeles most of his life. He filled a mission to the Netherlands beginning in 1956. His wife Nancy Jo Swenson Van Slooten and their infant son will accompany him to the field of labor.

This was the annual "Old Folks Day" in Salt Lake City when residents over seventy years old, regardless of race, creed, or color, were entertained at Liberty Park under the direction of the Church.

24 Wichita (Kansas-Oklahoma) Stake formed from the Central Kansas District of the Central States Mission with Elder Lee R. Meadow sustained as president with Elders George P. Clay and Marion H. Toland as counselors. The stake has four wards, five branches, and a membership of 2,112. It is the 355th stake now functioning in the Church, and was created under the direction of President Joseph Fielding Smith and Elder Howard W. Hunter of the Council of the Twelve. Elders Oliver Cowdery and Parley P. Pratt first visited Kansas in 1831 while on a mission to the Lamanites.

Elder Arvo Van Alstyne sustained as president of Los Angeles (California) Stake with Elders Edward A. Nadle and Winfield Q. Cannon as counselors. They succeed President John M. Russon, who has been called as president of the Swiss Mission. His counselors were Elders Ralph T. Rolapp and John H. Webster.

26 The First Presidency announced the appointment of Elder Wayne F. McIntire of Northridge, California, as president of the West German Mission. He succeeds President Royal K. Hunt of Salt Lake City. President McIntire is currently serving as patriarch of the Reseda Stake. He served in the Swiss-German Mission from 1931 to 1934. Since then he has been a branch president in California, bishop of Martinez Ward, Berkeley (California) Stake, and as a member of the high councils of the Los Angeles and Reseda stakes. To this new mission assignment will go his wife Edith Marsh McIntire and their three daughters.

28 The first official step toward the restoration of the historic Mormon City of Nauvoo was taken as the First Presidency directed the organization of Nauvoo Restoration Incorporated, a non-profit corporation authorized to proceed with the restoration. President of Nauvoo Restoration, Inc. is Dr. J. LeRoy Kimball of Salt Lake City. Vice-president and trustee is Harold P. Fabian of Salt Lake City, recently appointed chairman of the Citizens Advisory Board on National Parks, Historic Sites, Buildings, and Monuments for the US Department of Interior. Secretary-treasurer and trustee is A. Hamer Reiser of Salt Lake City. Other trustees are J. Willard Marriott of Washington, DC, and David M. Kennedy of Chicago. This action of the First Presidency came on the 118th anniversary of the returning of the bodies of the

Prophet Joseph and his brother the Patriarch Hyrum to Nauvoo. They had suffered martyrdom the evening before at Carthage, Illinois.

30 The addition of fifteen new members to the three standing correlation committees of the Church co-ordinating council was announced. They are: To the adult committee; Keith R. Oakes, Sunday School general board; Hortense H. Child, YWMIA general board; Irene Woodford, Relief Society general board; Aldon J. Anderson, East Mill Creek Stake presidency; August F. Faust, high priests presidency of Canyon Rim Stake; Thomas S. Monson, area supervisor of stake missions; Ruth H. Funk, YWMIA general board, Norman R. Bowen, bishop of Bountiful Sixteenth Ward. To the youth committee; Emily H. Bennett, former member of the YWMIA general presidency; D. James Cannon, University Stake high council; Ernest Eberhardt, Springville Stake high council. To the children's committee; Daniel A. Keeler, Sunday School general board; Della D. Provost, Erma Y. Gardner, and Hermana F. Lyon, all of the Primary general board.

July 1962

1 Elder William D. Callister succeeded Elder Aldon J. Anderson as first counselor to President Orin R. Woodbury of East Mill Creek (Salt Lake area) Stake. Elder Joy F. Dunyon succeeded Elder Callister as second counselor.

Elder Kay R. Whitmore succeeded Elder C. Rodney Claridge as second counselor to President Bryant W. Rossiter of Cumorah (New York) Stake.

The stake conferences this week end were the last ones planned until the week end of August 18-19.

2 President Hugh B. Brown of the First Presidency dedicated the remodeled parts of the Alberta Temple at Cardston.

5 The First Presidency announced the appointment of Elder Truman G. Madsen, bishop of the BYU 11th Ward and chairman of the department of history and philosophy of religion at Brigham Young University, as president of the New England Mission of the Church. He succeeds President John E. Carr. President Madsen filled a mission in New England from 1946 to 1948. To this new assignment will go his wife, Ann Nicholls Madsen, and the couple's three children. The New England States is the birthplace of the Prophet Joseph Smith, Presidents Brigham Young, Wilford Woodruff, and others.

7 The First Presidency announced the appointment of Elder Royal K. Hunt, recently released as president of the West German Mission, as Church legal counsel in Europe.

9 The First Presidency announced the appointment of Elder Sterling Nicolaysen of Fremont, California, as president of the Andes Mission, with headquarters at Lima, Peru. He succeeds President J. Vernon Sharp. At this call President Nicolaysen is serving as first counselor in the presidency of Hayward Stake. He is former bishop of Alameda Ward, Oakland-Berkeley Stake and has served as a stake mission president and as a member of the YMMIA stake board. He filled a mission in the Spanish-American Mission from 1946 to 1949. His wife Vivian Williams Nicolaysen and their three children will accompany him to this new assignment. The Andes Mission is one of the newer mission fields of the Church.

19 A mammoth youth parade, with floats largely constructed by the children themselves, this morning began Salt Lake City's week-long celebration of the coming of the Mormon

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Pioneers. Other features during the week included rodeos, street acts, and religious services.

21 An income tax ruling, particularly applicable to those contributing to the support of LDS missionaries was further clarified: (1) A taxpayer who sends money directly to his son or daughter cannot claim a deduction as a charitable contribution. (2) A taxpayer who contributes money to a missionary fund may deduct this money on his tax return as a charitable contribution. If it is made to a fund, it is not considered a gift to the individual missionary and is therefore deductible. (3) Such contributions received by a missionary from a fund are not considered part of his gross income, but instead represent nonreportable reimbursement for expenses. (4) A taxpayer who sends money directly to his missionary son or daughter can claim the regular six hundred dollar exemption if he furnishes more than half of his son's total support and if the missionary's gross income does not exceed six hundred dollars. A simple situation would be a father who contributes ten dollars a month to his ward elders' quorum missionary fund. He may not specify that this money go to his son alone if he is to claim a deduction for it. Roland V. Wise, district director of the Internal Revenue Service in Salt Lake City said: "The test in each case is whether the organization has full control of the donated funds, and discretion as to their use, so as to insure that they be used to carry out its functions and purposes."

23 Accepting a special invitation, the Salt Lake Tabernacle Choir was part of the first live American telecast to Europe through the marvels of the communications' satellite "Telstar." Its part of the program was presented in the Mount Rushmore amphitheatre in South Dakota, at the base of the world's largest sculpture. In its three minute segment of televised time it sang the universally loved hymn "A Mighty Fortress Is Our God," as the cameras played alternately upon the choir and the sculptures of the four American presidents. Later, as the program concluded, and other American scenes were shown, the choir sang the last verse of their arrangement of "The Battle Hymn of the Republic."

Valiantly Onward, the pageant of pioneer life that is traditionally presented at this season, began its three nightly performances in the Salt Lake Tabernacle. It has a cast of some 1,400 singers, choral readers, and Indian tribesmen. Many of the singers were members of the Salt Lake Tabernacle Choir who had sung earlier in the day at Mount Rushmore. Performances of *Valiantly Onward* this year were dedicated to President Joseph Fielding Smith of the Council of the Twelve.

24 Wherever Latter-day Saints are gathered, there was grateful remembrance this day, the 115th anniversary of the arrival of Brigham Young in the Salt Lake Valley.

This morning the Salt Lake City "Days of '47" parade had more than 170 floats, bands, and other units. This year's theme was "It Happened in '62." The parade was televised by a station in Salt Lake City and over two stations in Idaho.

Valiantly Onward, the presentation at the Salt Lake Tabernacle, and the concluding rodeo at the state fair grounds were well attended.

August 1962

1 *America's Witness for Christ*, one of the country's great religious pageants, began its four nightly performances at the base of the Hill Cumorah, Palmyra, New York. Large and appreciative audiences greeted each of the Wednesday to Saturday evening performances. This is the twenty-fifth year of that dramatic retelling of the Book of Mormon story.

INLAND FOLK

BY FRANCES S. LOVELL

We of the inland places here
 live with the hills which have no fear
 of storms or sun or lightning's prong;
 we grow, like them, head-high and strong.
 We do not miss the beat of sea
 in mowing's wide placidity,
 and in our bones feel quiet peace
 in echelon of autumn geese.

We know a secret forest place
 Where anemones lift up their face
 and know a rosebush by the door
 is more than prince or governor.
 We know the cloud spume of the sky
 that drifts against the lazuli.
 We hold the hills to be our guide
 and live, contented, by their side.

Like Practicing in Public . . .

RICHARD L. EVANS



There is a sentence from Baron Lytton that today suggests a subject: "Life is like playing a violin solo in public," he said, "and learning the instrument as one goes on."¹ We are often inclined to judge people by the flaws in their performance. We are likely to judge a young person, for example, by some foolish or inexperienced act or utterance. People sometimes have carried through life the stigma of a single remark they have made, while millions of constructive intelligent good remarks may not be remembered. This doesn't mean that what a person says or does is not significant, or that he should not be classified or accountable for his acts or utterances. But there is no perfection in any of us, and in many ways men differ principally by the percentage of their goodness or flaws or faults. Turning to another figure for a moment, the percentage of so-called perfect diamonds is relatively small, but there are many beautiful stones that have some small flaws. And we don't discard the diamond for the flaw. But at this point, the figure fails us, for people aren't static. They are changing; they are learning, often repenting, often improving, and to say that someone is unacceptable at some point in his performance is not to say that at some later time he may not earnestly have improved his performance. And while we cannot set aside the law of causes and consequences, or suspend the penalties of a poor performance, this we must remember: that people change and move; they can repent; they can improve. Now to come back to the sentence that started us on this subject: When we pay to hear a violinist perform we do so only after he has been through a long process of practice, with many imperfect notes, unpleasant sounds, with much faulty fingering. But such practicing is usually done without an audience, while much of learning to live life is out in the open. "Life is like playing a violin solo in public, and learning the instrument as one goes on." Life is for learning, for practicing, for improving, and it isn't always easy, as everyone knows, and all of us need understanding, and especially the young, for so often in life we do our practicing in public.

¹Baron Lytton (presumed to be Bulwer-Lytton).

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A Personal Testimony

THE EDITOR'S PAGE / PRESIDENT DAVID O. MCKAY



The Lord never forsakes you who earnestly seek him. Sometimes there are obstacles in life; there is persecution; there is self-denial; there will be tears, because you are constantly in contact with enticements, with worldly ideals, and you will have to overcome them to stay upon the road to eternal life; and for the moment there will seem to be sacrifice, but it is only temporary. The Lord never forsakes those who seek him. The answer may not come just the way you think, but it will come. The Lord will certainly fulfil his promise to you.

Illustrative of this, I am constrained to add my personal testimony. I seldom speak of manifestations that have come to me. I do not know whether it is the Scotch reticence or what, but I do not like to speak of some things which are most sacred to me.

I listened as a boy to a testimony regarding the principles of the gospel, the power of the priesthood, the divinity of this work. I heard the admonition that we, too, might get that testimony if we would pray, but somehow I got an idea in youth that we could not get a testimony unless we had some manifestation. I read of the First Vision of the Prophet Joseph Smith, and I knew that he knew what he had received was of God; I heard of elders who had heard voices; I heard my father's testimony of a voice that had come to him declaring the divinity of the mission of the Prophet, and somehow I received the impression that that was the source of all testimony.

I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it; I felt that if I could get that, all else would indeed seem insignificant. I did not neglect my prayers, but I never felt that my prayer at night would bring that testimony; that was more a prayer for protection, as I look back upon it now, to keep intruders away—really it was more of a selfish prayer—but I always felt that the secret prayer, whether in the room or out in the grove or on the hills, would be the place where that much desired testimony would come.

Accordingly, I have knelt more than once by the serviceberry bush, as my saddle horse stood by the side. I remember riding over the hills one afternoon, thinking of these things, and concluded that there in the silence of the hills was the best place to get that testimony. I stopped my horse, threw the reins over his head, and withdrew just a few steps and knelt by the side of a tree.

The air was clear and pure, the sunshine delightful; the verdure of the wild trees and grass and the flowers scented the air; as I recall the incident, all the surroundings come to me anew. I knelt down and with all the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me without doubt.

I arose, mounted my horse, and as he started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, said to myself, "No, sir, there is no change; I am just the same boy I was before I knelt down." The anticipated manifestation had not come.

Nor was that the only occasion. However, it did come, but not in the way I had anticipated. Even the manifestation of God's power and the presence of his angels came, but when it did come, it was simply a confirmation; it was not the testimony.

On one occasion I was seven thousand miles from home when President James L. McMurrin was attending a conference in Scotland. In the priesthood meeting of that conference the power of God was so manifest that one man present in that little room jumped to his feet and said, "Brethren, there are angels in this room," and strong men began to weep, not for fear, not for sorrow, but out of the fulness of their souls, which left them a testimony of the truth of that statement. The man's declaration did not impress me very much; but the Spirit present did impress me.

But when President McMurrin arose and said: "Yes, there are angels in this room, and one of them is the guardian angel of that young man sitting there"—and he pointed to a young elder whom I knew and who was in our conference (now it would be called a missionary district)—he was weeping as though his soul would overflow; "and," continued President McMurrin, "the other is the guardian angel of that young man over there," and he pointed to a boy, with whom I had been associated. I knew by inspiration that what President McMurrin said was true. There was not one man in the room who did not know it.

I had learned by intimate association with him that James McMurrin was pure gold; his faith in the gospel implicit; that no truer man, no more loyal man to what he thought was right ever lived; so when he turned to me and gave what I thought then was more of a caution than a promise, his words made an in-

delible impression upon me. Paraphrasing the words of the Savior to Peter, he said: "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will yet sit in the leading councils of the Church." I knew that the answer to my boyish prayer had come.

But the testimony that this work is divine had come, not through manifestation, great and glorious as it was, but through obedience to God's will, in harmony with Christ's promise, "If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Test it from any source you wish, and you will find that there is not one phase of the gospel of Jesus Christ which will not stand that test; and as you, in your weakness, as you in your youth, undertake to embrace these principles of life everlasting, you will find it instilling upon your soul a benediction of the Holy Spirit which will give you a testimony beyond any possibility of a doubt that God lives, that he is indeed our Father and that this is his work established through the Prophet Joseph Smith.

That is my testimony to you. I know it. The most precious thing in life! You can test it. I would rather have my children and their children and their children's children feel that than to obtain any earthly emoluments, because I know then that they will be good citizens. I know that they will be good fathers and good mothers. I know that they will be honest and true to everybody, and to God. I know that everything which a man ought to be and which a woman ought to be, they will become, and they will do it through obedience to the divine principles of the gospel.

God bless us and guide us to be true, true to him and his work. This is in very deed the gospel of Jesus Christ. May he give us strength to live it, not only to preach it, not only to bear testimony to it by voice, but also in very deed to live it and bear testimony to the world thereby that we do know whereof we speak.

"HOW CAN FIRST NEPHI 3:7
AND DOCTRINE AND COVENANTS 84:4.
BE RECONCILED?"

QUESTION: "How can we reconcile 1 Nephi chapter 3, verse 7, in which Nephi states that the Lord gives 'no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he com-

ANSWER: There is no conflict whatever in these two passages even if some such contradiction seems to some to be apparent. Usually a generation is considered to be, "The ordinary period of time at which one rank follows another, or from father to son in succession." However when the Savior said to the Jews: ". . . An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, . . ." (Matt. 12:39.) He evidently set no definite time limit, but referred to a condition which could prevail indefinitely as long as wickedness endured, though it should extend through several generations from father to son. It may be reasonable to assume that in giving this revelation to the Prophet the Lord did have in mind the generation of people who would still be living within the one hundred years from the time of the announcement of the revelation, and that they would enjoy the blessings of the temple, and a glorious cloud would rest upon it. It is also reasonable to believe that no soul living in 1832, is still living in mortality on the earth. Notwithstanding this there is nothing in the commandment given to Nephi, neither in his assurance that the Lord would bless him in

mandeth them,' with the Doctrine and Covenants, wherein the Saints were commanded to build a temple in Independence in that generation, which temple was not built according to the commandment which was given?"

obtaining the plates that were so essential to the welfare spiritually and temporally of the descendants of Nephi, that in any sense is in conflict with the commandment or promise that was made by the Lord in the revelation given to the Prophet Joseph Smith. We read in another revelation given to the Church in January 1841, where the Lord absolves the members of the Church from the obligation of building the temple, in the following words:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

"And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hinder my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

YOUR QUE- TION

ANSWERED BY
**JOSEPH
FIELDING
SMITH**
PRESIDENT OF
THE COUNCIL
OF THE TWELVE

"Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.

"And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God.

"For I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord." (D&C 124:49-54.)

This should be a sufficient answer to the question. The Lord accepted at the hands of the members of the Church their efforts and absolved them. It is an interesting thing to know that during the Civil War, that section of Missouri suffered, and the wrath of the Lord was poured out upon it, and some of the people who hindered the work of the Lord partook of this wrath in fulfillment of that prediction.

It should also be remembered that the Lord opened the way for Nephi because the obtaining of the plates was an absolute necessity as Lehi has pointed out. It was a matter of spiritual life or death to have in their possession the sacred records which Nephi was sent back to Jerusalem to obtain. Therefore the Lord overruled all opposition and made it possible for Nephi to accomplish the work assigned to him. Some critics may arise and say why then, could not the Lord overrule all opposition in the day of the Prophet Joseph Smith and make it possible for the building of

the house of the Lord according to what had been written? It is a sufficient answer to such a question to say, that the real time for the building of that temple had not arrived, therefore the Lord postponed the day. The building of the temple under all the conditions was not an essential requirement in the year 1832. Surely the Lord would have overruled all opposition had there been the necessity at that time for such a magnificent building to be built. To the contrary he absolved the Saints and postponed the day. When considering the word of the Lord concerning the efforts of the members of the Church, it is wrong to think that the members were not diligent in their duties in that day, and that the Lord had been overruled by wicked men, and his commandments had failed.

A similar incident of apparent failure occurred in the coming forth of the Book of Mormon when through the persistent pleading of Martin Harris the manuscript of the Book of Mormon was permitted to be taken to exhibit to Mrs. Harris and some of her friends. The manuscript was stolen and no doubt those who stole it made changes in it as the Lord indicated that they would. The Prophet and Martin Harris felt that irreparable error had been done, and they at first wondered why the Lord would permit such a serious thing to happen. The truth is that the Lord knew what would happen from the very beginning and had made provision for such a serious blunder. The loss of this manuscript was felt to be a great lesson to the Prophet, which lesson perhaps he greatly needed. The result thereof, however, was that the Lord had in store a better account of the same historical events, far richer in detail. The apparent evil therefore turned out to be a blessing for all who read the Book of Mormon. Surely the Lord knows the end from the beginning, and no matter what the actions of men may be the purposes of the Lord will prevail.



LEARN TO KNOW GOD

The great objective of MIA work is to build faith in the hearts of the youth, that they may become good Latter-day Saints.

But good Latter-day Saints must believe completely in the Lord our God. They must accept him without reservation. They must serve him with devotion.

We are living in a day when more and more pressure is being put upon young people to discount their religious teachings, to disbelieve in God as a factor in their lives, and to deprecate the influence of those who are of a religious frame of mind.

This comes in spite of the fact that many great men of the world—scientists, scholars, and statesmen alike—declare their own faith in the divine Creator. Some of these wise men tell us that our very existence in this nuclear age may yet depend upon our acceptance of God and his ways.

I hope you read only this week the farewell address of General Carlos Romulo of the Philippines when he said to America, "May God keep you always, and may you always keep God."

Yet in many circles, men who have great influence in shaping the thinking and opinions of young people openly attempt to dissuade them from their faith. Among increasing numbers it is becoming more and more popular to disregard religion, and even to look upon it with scorn and

suspicion. Added to that, the communist line of atheism is catching on among more and more people, much as we may despise and oppose the political views of those same communists. Communist views on religion are certainly no less to be abhorred than communist views on politics.

But is atheism any less dangerous when it comes under the guise of intellectualism than when it comes from the communists? Are not the effects of anti-Christ as devastating from one source as from another? Atheism is atheism, and it is deadly in every form. Yet there are those who hardly dare mention the name of God for fear of embarrassment.

In some of our legislative bodies, some lawmakers actually oppose a prayer for divine guidance. On some campuses a person becomes almost suspect if he shows any inclination toward spirituality.

Think of it! In this country whose very motto is "In God We Trust."

Is confession of faith something to be ashamed of these days? Is the Creator to be shunned in this age of intellectualism? Is the communist line of atheism to be victorious in America? And will that kind of victory, if it comes, lead to political surrender also? Heaven forbid! And yet it is the rising generation in their impressionable time of life who are being subjected to these evil influences.

Young people, seeking earnestly for light, are being guided by confused men and women into lines of thought and activity as dangerous as anything the Russians have to offer. What a tragedy to have so many of them so badly misled.

*From an address delivered at the 63rd annual MIA June conference, Friday morning, June 15, 1962 in the Salt Lake Tabernacle.

BY ELDER MARK E. PETERSEN*

And then there is the creeping indifference to religion which is spreading so rapidly. It is almost as effective in destroying faith as the atheistic line itself. Faith can die of inactivity and indifference as well as from a crushing blow. If we reject faith, we add to the strength of the godless ones who seek to destroy us. To turn our back upon the Lord, even through indifference, is to ally ourselves with our greatest and most deadly enemies who do the same thing.

Faith is the foundation of our civil liberties and all our valued blessings. It is our only hope for security in the future. Then we must rally our forces to save it. We must build up our defenses. We must properly and effectively educate our young people.

We must teach youth the truth. They must be given the facts about God, not the destructive theories of uninspired men. And who can better teach these facts than we who have received a new revelation of God through the Prophet Joseph Smith?

There is no theory about our teaching. There is no discounting our testimony. We know whereof we speak, and we speak the truth.

Our youth must not, they shall not, be overcome by the faithless influences of the world. They have a great destiny, and that destiny is with this Church.

But can they fulfil that destiny without faith? Can they remain faithful without a genuine conversion to the truth? Can they obtain this conversion without leaders who will plant in their hearts a deep conviction of the reality of God? Will they serve the Lord if they do not have this conversion? And where will

they get this conversion?

They must obtain much of it from you, the leaders. You must help them to understand that God is real. You must help teach them that the Almighty is a factor in their lives, a factor of infinite power and grace.

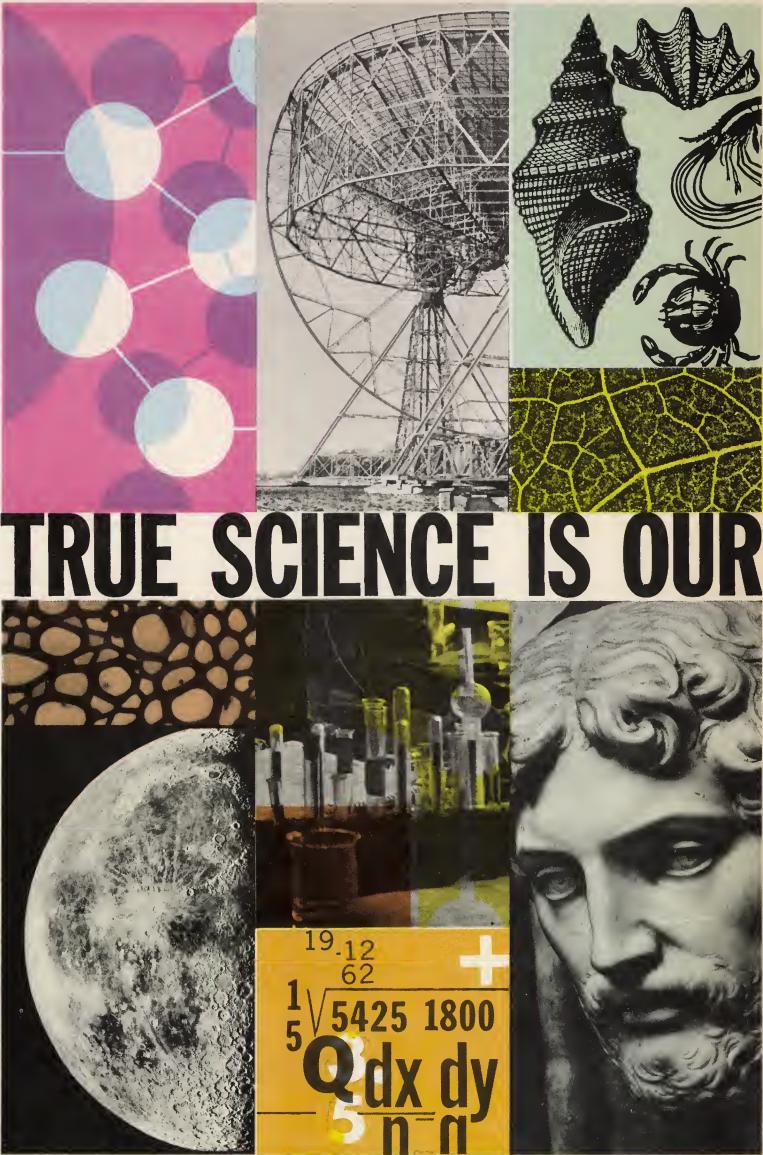
It is from you and other teachers of the Church that they must gain the strength to be faithful and true, whether in times of temptation, of intellectual opposition, or of plain ordinary indifference. So great is our responsibility!

To lead the youth we must be leaders in very deed. We ourselves must hold to every standard which we hope to make a part of their lives. We must be as firm in the faith as we hope they will be. There must be no more indifference in us than we hope to see in them.

We must accept in all its significance and meaning the commandment, ". . . Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

But I ask each one of you, can or will we serve God with all our heart unless he is a genuine reality to us, unless we know that he lives, unless we feel an affinity for him? Can we make God a reality to those whom we teach if he is not a reality to us? Is God actually a reality to you? Do you have a testimony of him? Does your testimony persuade you to serve him at all costs?

If we do not keep all of his commandments, can we say that we have a real testimony, a well-founded faith? If we do not keep (Continued on page 684)



TRUE SCIENCE IS OUR

BY FLOYD E. HAUPt
ASSISTANT PROFESSOR OF MATHEMATICS
BRIGHAM YOUNG UNIVERSITY

Elder John A. Widtsoe said of science and the gospel: "In the end the two must become as one, for their common objective is truth."¹ Let us consider some ideas in both fields as evidence that his prediction is being fulfilled.

Our church doctrine holds that the true religion embraces all truth, while present-day science is regarded as being less inclusive. In practice, however, since new discoveries are being made (or obtained by revelation) in both fields it follows that each has something for the other to consider.

Sincere scientists are often attracted to the gospel because they feel, consciously or otherwise, that their known technical truths have a striking resemblance to doctrines of the Church. For instance, one possible, but very loose, mathematical definition of infinity is: "If the numerical value of a variable v ultimately becomes and remains larger than any preassigned positive number, however large, we say v becomes infinite."² This statement makes sense to someone who also wants to reconcile an "Infinite" God with the principle of eternal progression.

Our Church has long had an idea which is essentially the same as the above mathematical concept. Those who attain the stature of Gods will have a continuation of the seeds forever, or as one of our General Authorities has put it: "The family organization will not be broken and will endure forever and they will have eternal increase."³ But no matter how great our own kingdoms may become they will always be only a part of the kingdom of our God.

If a man can become a God,⁴ and hence be infinite, how can he remain under the God he now worships? This should not be a difficult idea for mathematicians. They already deal with infinities of different "size," so they are closer to LDS Church doctrine than they realize. Their concept of infinity is closer to our doctrine than it is to the belief of any other church. The inherent nature of things has forced these thinkers to adopt essentially correct ideas.

Another example of corresponding ideas can be found in the concept of a mathematical "function." An elementary mathematics text gives us this rather loose definition: "When two variables are so related that the value of the first variable is determined when the value of the second variable is given, then the first variable is said to be a function of the second."⁵ Mathematicians have also expanded this idea to include the possibility that the first (dependent) variable may be a function of many independent variables simultaneously.

From the definition of a function it is plain that our revealed doctrine⁶ is considerably more scientific than the philosophies and theologies which, for instance, hope that we are to be saved by grace or faith only (in contradiction to the second chapter of James), or teach that we can go indefinitely far into debt without paying the associated consequences.

The terrific power of science today lies in its systematic use of this postulational method. That is, when a scientist attacks a problem he makes a tentative list of basic ideas (postulates) that he is willing to accept without proof. He examines their effects and retains them if they seem self-consistent, adequate, and complete. New discoveries may cause this list to be altered, enlarged, or even replaced. The Church regards this as a legitimate method for finding truth. In fact, the scientific method bears a remarkable resemblance to the teaching of Alma.⁷ It would appear that the "modern" method is really an eternal method and applies in all fields of learning.

The scientific method can be applied in two processes which are essentially opposite to one another. They are called "induction" and "deduction."

Induction requires the scientist to guess general rules from a few specific examples. This is how natural laws are discovered and reasonable postulates are formed. The users of induction have a need for revelation, but men do not always recognize or understand the influences of God. René Descartes, a strong advocate of pure reason, claimed that the basic ideas of

(Continued on page 662)

ALLY

THE KINDERHOOK PLATES

WELBY W. RICKS
PRESIDENT, UNIVERSITY
ARCHAEOLOGICAL
SOCIETY, BYU



A recent rediscovery of one of the Kinderhook plates which was examined by Joseph Smith, Jun., reaffirms his prophetic calling and reveals the false statements made by one of the finders.

A few years ago, two non-LDS professional engravers, Stanley B. Hill and Edward Pwiiski walked into the Chicago Historical Society and asked to view a bell-shaped brass plate known as a Kinderhook plate. Their purpose was to determine whether it had been engraved with a pointed instrument or etched with acid. What they found solved a seventy-four-year-old controversy and put the plates back into the category of "genuine" which Joseph Smith, Jun., had said they were in the first place.

What were the Kinderhook plates? How did Joseph Smith, Jun., become connected with them, and why was there a controversy over them? The following is the story which should be of interest to every Latter-day Saint.

On April 23, 1843, a group of men excavated an old earth mound just outside the town of Kinderhook, Illinois, and came up with a most interesting find. The excavation was headed by Robert Wiley, a local merchant of the town who had become extremely curious about the possible contents of the old mound ever since he had dreamed of finding treasure there. After digging down about twelve feet, they came upon "fire burned rock, charcoal, ashes, and badly decomposed human bones. Near the encephalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, a ring through them all and clasped with two clasps."

The plates appeared to have some kind of writing on them but were so badly oxidized they could not be clearly distinguished until Dr. W. P. Harris, MD, treated them with a dilute solution of sulphuric acid which made them perfectly clear. They were completely covered with "hieroglyphics" on both sides.

A certificate stating the facts of the find was drawn up and signed by nine of the men present and sent to nearby newspapers. Since Nauvoo was only a short distance away, the church periodical *Times and Seasons*, received the story quickly and published it with all details. Drawings of the plates as well as of the certificates were printed along with the story as related to them by the finders.

Interest ran high as to the meaning of the writing on the plates. The editor of the *Quincy Whig*, a non-Mormon paper wrote: ". . . By whom these plates were deposited must ever remain a secret, unless someone skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. A person

(Continued on page 656)

Left: Plate number 5 of the Kinderhook Plates. Below: Same plate reverse side. A sizeable acid blotch appears on this side which was not there originally. It is entirely probable that Dr. Harris did this in his attempt to clean the plates with sulphuric acid. (Photos by permission of the Chicago Historical Society.)



Following is the notarized certificate of two Chicago engravers, Stanley B. Hill and Edward Pwiiski, stating that "The plate was engraved with a pointed instrument and not etched with acid."

June 25, 1953

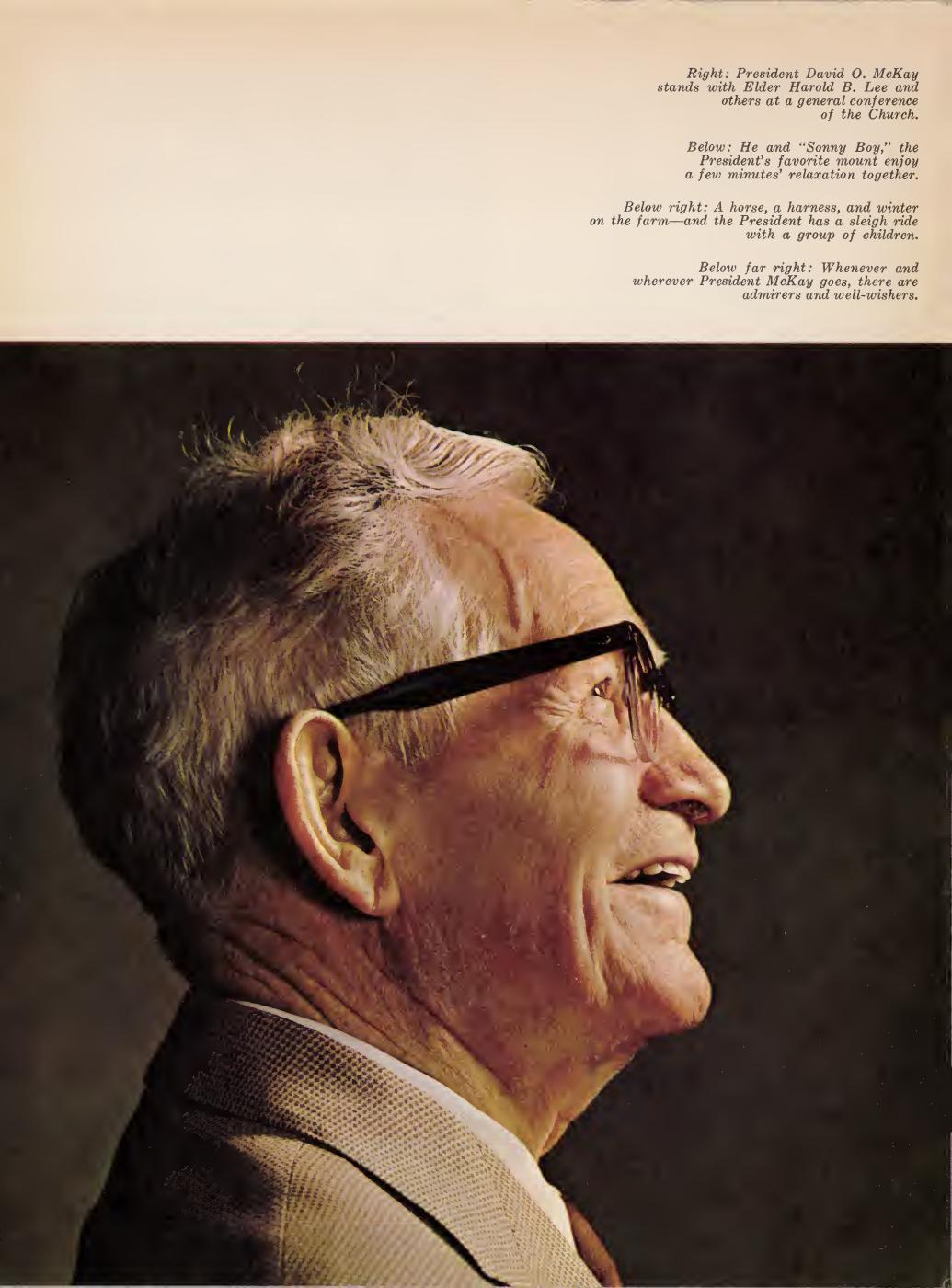
To whom it may concern:

On the above date, we have personally examined a Kinderhook Plate in the Chicago Historical Society and to the best of our knowledge this Plate was engraved with a pointed instrument and not etched with acid.

Stanley B. Hill-Engraver
Edward Pwiiski Engrave

STATE OF ILLINOIS }
COUNTY OF COOK }
Subscribed and sworn to before me
this 26th day of June, 1953.

James A. Weidman
Notary Public



Right: President David O. McKay stands with Elder Harold B. Lee and others at a general conference of the Church.

Below: He and "Sonny Boy," the President's favorite mount enjoy a few minutes' relaxation together.

Below right: A horse, a harness, and winter on the farm—and the President has a sleigh ride with a group of children.

Below far right: Whenever and wherever President McKay goes, there are admirers and well-wishers.



PRESIDENT DAVID O. MCKAY

EIGHTY-NINE ON SEPTEMBER EIGHTH

BY HUGH B. BROWN
OF THE FIRST PRESIDENCY

This month we pay tribute to President David O. McKay, distinguished citizen, beloved husband and father, prophet, seer, and revelator of The Church of Jesus Christ of Latter-day Saints, who will celebrate his eighty-ninth birthday September 8.

This writer disclaims what is implied in the editor's request, viz., that he is entitled to the honor of writing this article. However, as almost two million Latter-day Saints and thousands of others in many nations are hoping that someone will undertake to express for them a word of appreciation to our great leader who is so universally loved and honored, an attempt will be made.

If one should try to write the complete biography of such a man, though the writer be a contemporary and close friend, and even if he were a Plutarch or a Boswell, he would need several volumes to compass the sphere or sound the depths of such a life. In a few brief notes, then, one can only hope to remind the reader that living among us is a man who is tall physically, towering mentally, and Christlike spiritually.

The study of the life of a great man, whether it be a historical review or a contemporary appraisal, emphasizes the truth of Longfellow's oft' quoted lines that "Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints in the sands of time." Perhaps such reminders are a justification for biographical sketches. Certainly acquaintance with great lives through biographies has a wholesome influence on youth, guiding them in the conflicting currents of early life, stimulating ambition to emulate what they admire, and providing them with a formula for rich and radiant living.

When one stands before a masterpiece, whether it be a painting, a piece of sculpture,

Youth greets the President: the tiny hand of the son of Lee Cane, Ogden, Utah, has the privilege that many desire.



the common people, one who has never lost the common touch.

President McKay knows firsthand the problems of the farmer and the laboring man. He was born a farmboy, and his parents' farm has since become his own—his home to which he frequently returns to be close to the soil, and there get a grass roots perspective and a hill-top view of the problems of the day and time. He has always loved horses and even in his eighty-ninth year he proudly rides his favorite Sonny Boy after personally grooming him.

As a young man he aspired to become a teacher; he has always comprehended the vast dimensions of educational possibilities and implications for the future. Now, for more than fifty-six full years as a General Authority of the Church he has taught the divine, eternal, and saving truths of the gospel to hundreds of thousands who have been privileged to listen to modern-day parables from a great spiritual leader. Truly he is one of the great teachers of our time.

Listen to one of his stories:

"I passed through two farms up near the mountain canal on the way to my old home town. I saw that one farm had yielded an exceptionally good crop of oats. Notwithstanding the drought, the cold in the spring, and other disadvantages, the farmer had threshed an excellent yield. Just over the fence was another oat field, but a failure comparatively speaking. I said to the man: 'Why, what is the matter? You must have planted poor seed.'

"No, it is the same seed that my neighbor has."

"Then it was planted too late, and you did not have enough moisture in the ground to bring it up."

"It was planted the same afternoon that he sowed his."

"Upon further inquiry I learned that the first man had plowed his field in the fall; and then he had disked it carefully in the spring, making a mulch on the surface, and by such

classical literature—or a life—he becomes aware of the difficulty of attempting to evaluate or delineate. There it stands and mere words, be they ever so eloquent and descriptive, can neither add nor detract a jot or tittle. One can only call attention to background, harmony, salient features, compelling distinctions, and general excellence.

The enduring quality of many notable men of the past was unrecognized until the envy, jealousy, and prejudice of contemporaries had been wiped from their spectacles. The lives of some great men have been brought into true focus only when seen through the unerring lens of time.

But occasionally the stature and worth of a man is recognized and appreciated during his lifetime. This is notably true of the subject of our sketch and results largely from the fact that throughout his lifetime he has been a dedicated man, one who has lost himself in service and found himself leading

tilling had conserved the moisture of the winter. His neighbor, on the other hand, had plowed his late in the spring, had left the furrows unharrowed; the moisture had evaporated. Following the sowing of the seed came from four to six weeks of drought, and there was not sufficient moisture to germinate the seed. The first man had made preparation, the proper kind of preparation, and nature yielded the increase. The second man labored hard, but his preparation was poor; indeed, he had made inadequate preparation."

The vigor and fertility of his mind are attested by his published volumes and the current editorials appearing each month in the *Era* and *Instructor*, as well as his innumerable sermons, dedicatory prayers at temples, stake centers, ward chapels, schools, institutes of religion, monuments, etc.

With four sons and two daughters (and also one infant son deceased), his family life has been ideal, and his tender solicitude for his lovely and devoted wife is inspiring to observe. He is a gifted but reticent poet. He writes most of his poetic verses to "Rae," his sweetheart of over sixty-one years. In private and in public life he is always a gentleman; courteous, tender, kindly, and considerate. His Christlike love for children and youth is legendary.

In choosing champions in any field, judges invariably investigate antecedents, stock, heredity, blood, as well as performance. We who have witnessed the sturdy growth, the ripening fruit, and the almost indestructible virility of body and mind of the man whom we honor today, call attention to his heredity, his native gifts, his environment, and outstanding accomplishments.

In April 1906, when David O. McKay was called to become a member of the Council of the Twelve, some of us were on missions in England. *The Millennial Star*, the voice of the Church in that land, reprinted an article from one of the church magazines in Salt Lake City. It contained this interesting paragraph:

"Their home was a home where the priesthood of God was always respected; a home where the performance of every religious duty was a part of life; a home where respect and honor for parents and for each other was impressed daily by words and acts; their home was a home in which the most sacred obligation was the daily devotion to God."

That, of course, was referring to the home of Bishop and Sister David McKay, the new apostle's parents, but it is also an accurate description of the home of President and Sister David O. McKay. The President's childhood came to an end when his father left for a mission in Scotland and said to David, "Take care of Mama." From that time on he has had an uncommon sense of responsibility and it has been constantly with him.

They who, at various times have accompanied him to his "Bonnie" Scotland, the ancestral home of the "McKais," have noted his enduring love for that rugged land; and in traveling with him have often heard him quote from Cotter's Saturday Night, Tam-O-Shanter, and other writings from his favorite authors, including Carlisle, Scott, and Burns. One sees on his office desk, along with the standard works of the Church, several volumes bound in tartan.

Choice quotations from these writers intersperse voluminous scriptural citations used by President McKay to illustrate and emphasize his masterful

(Continued on page 665)

GENEALOGY? YES, BUT WHY?



"Salvation" is a gift of God to everyone. Through the atonement of Jesus Christ, all will receive a part in a resurrection. "Salvation" is given to all, regardless of race or religion and regardless of whether the teachings of the gospel are obeyed or rejected. "Salvation" is given to all, even to those who have never heard of the name of the Savior.



Brigham Young said, "This gospel that we preach is the power of God unto salvation to all who believe and obey." Obedience to the teachings of the gospel means compliance with all the ordinances.

"Exaltation" is the gift of God given only to those who accept the gospel and obey its teachings.



Baptism is the first step. It is the door to exalta-

tion. Without baptism there is no admittance into the celestial kingdom. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Confirmation follows baptism.



Advancement in the celestial kingdom is achieved through the ordinances of the temple. The endowment provides an opportunity for additional covenants between God and man. It provides the keys which permit upward progress within the celestial kingdom.



The sealing ordinance is the capstone of the gospel arch. The full meaning of this statement can be better realized if we understand that the family is the unit of exaltation. No man can receive the fulness of exaltation, alone—nor can a woman receive that blessing alone. But a man



and a wife, sealed by the power of the priesthood in the temple, and provided that they keep all

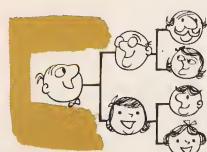
the commandments thereafter, can pass on to exaltation to continue to become like unto God.



The ordinances of the gospel are essential to all who wish to receive the fulness of exaltation. The Lord has made no exception for those who died without the opportunity of obeying the gospel. The dead, as well as the living must comply with this law. It requires just as much to save the dead as it does to save the living.



The living must take care of the dead. The ordinances of the gospel belong to this life, and those who do not receive these blessings here cannot receive them in the spirit world. They may repent and believe and accept the truth after their earthly existence, but they cannot be baptized, confirmed, ordained, or endowed, for these ordinances belong to this life. The living, then must act vicariously for them. In the temples the living stand for those who are dead and receive these ordinances in their behalf.



Before vicarious temple ordinances can be performed, those for whom the work is intended must be identified.

Your ancestors must be identified as completely as possible. Names, dates, and places of birth,

marriage, and death, details of all children and correct relationship are necessary items of identification that will establish the individual identity of each ancestor.



This essential identification is obtained through genealogical research. Searches in records of the past will provide the necessary names, the dates and places, and relationships that will identify our ancestors.



Vicarious temple work is wholly dependent upon genealogical research. Vicarious temple ordinances can be performed only after genealogical research has been carried out to provide the necessary items of identification.



Vicarious temple work and genealogical research go hand in hand. You can't have one without the other.

How important then is genealogical and temple work?

Brigham Young said, "We have a work to do just as important in its sphere as the Savior's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are now called upon to do ours. . . . (Journal of Discourses 18:213.)

GENEALOGY?

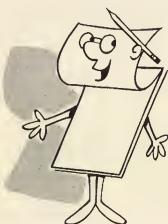
YES, BUT HOW?



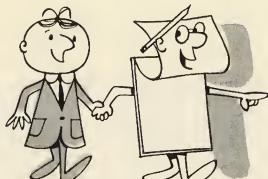
Meet Mr. John B. Ginner. He's just been converted to the importance of genealogical research. See how enthusiastic he looks. Yes sir. He's been motivated to do something.



After motivation **WHAT?**
But to do **WHAT?**



This is Mr. Genealogy.



He's been telling John B. Ginner that in gene-

alogy there are certain steps to take. Steps that are part of a planned research program.



The first step is home sources: And so John searches among his papers for anything of genealogical value—certificates of birth—marriage and death—diaries—journals—old letters, and so on.



And very important, says Mr. Genealogy, don't forget to contact your relatives. Find out what they know—what they may have done. Visit those you can.



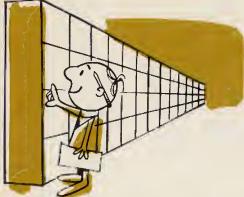
Write to those you can't visit.



RESEARCH PROGRAM

Form a family organization so that you can pool

your resources. Share the load of a research program.



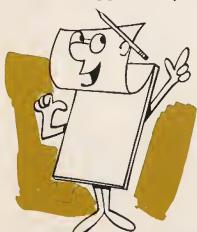
And don't forget the Church Records Archives at the Genealogical Association in Salt Lake City. If you live close enough to Salt Lake City, check to see whether there are records of your family among the over four million family group records there.

You don't want to duplicate the work that others may have done, so check the archives very carefully.

If you live some distance from the Genealogical Association in Salt Lake City, this check would have to be done for you by the research department through a paid research survey. Details of this survey will be covered in a subsequent writing.



You will have to plan your library work. I'll show how to do that, says Mr. Genealogy. (If you live too far away, however, we will have to plan a different approach for you.)



Then you're ready to do actual research. If you

live close enough to Salt Lake City, you can now search in the library of the Genealogical Association for books and films of your ancestors.



You'll find a vast collection of records in the library in Salt Lake City. But don't think you'll be able to do all your research work in the library. Some of it will have to be done by correspondence, by writing letters to people in whose



custody certain records will be found. And so you will have to learn about the records of the areas from which your ancestors came. You will have to learn about the contents of the records, the period of time for which they are available and of course, where they can be searched.

These are important items in the consideration of record sources. You'll find this a fascinating study.



Remember then, says Mr. Genealogy, the planned steps of research—home sources, archives, library, correspondence.

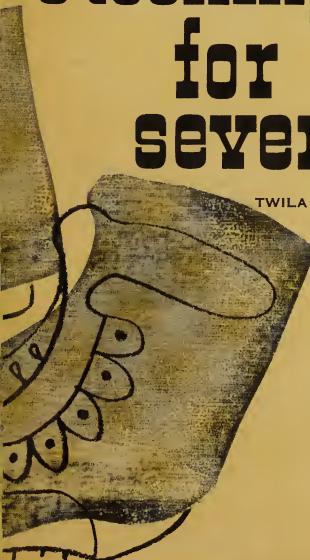
John B. Ginner invites you to join him, as in subsequent writings these steps of research will be discussed in detail.





shoes & stockings for seven

BY
TWILA G. PECK



One summer my cousin and I had the pleasure of spending the day on the farm with Grandma—just the three of us.

While Grandma busied herself about the house, the orchard, and the garden, we hurried off to the creek, our favorite playground. We took off our shoes and stockings and waded along the bank.

The stream was mysterious with its soft gurgling of ripples over the rocks, the willows trailing untidy branches into the shallows along the bank and the blue sky above piled with whipped cream clouds. We spent most of the afternoon playing here.

It was getting late, and the sun was on the last lap of its journey toward the horizon when we reluctantly gathered up our shoes and stockings and started back toward the house along the poplar-lined fence.

The soft dust squinched between our toes in pleasant little puffs as we paddled along. Near the gate we sat on a bridge and washed our feet in the irrigation ditch, with intentions of putting on our shoes and stockings. But we decided it was too hot for shoes and stockings after all.

"It looks as if a good storm is brewing tonight, and it seems good to have company," said Grandma as we sat down to eat.

A few flashes of lightning were beginning to light up the sky, and the thunder was grumbling under its breath when we decided we'd better go to bed before Grandma had to carry us in.

We had been asleep only a short time when I awoke with a start. I'd often listened to my friends talk about the end of the world, and I was sure this was it. I ducked under the covers as a great clap of thunder seemed to jar loose all my past misdeeds from forgotten corners of my brain, and I knew in a flash I'd never make the celestial kingdom.

We heard the springs squeaking and

(Continued on page 669)



CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM

To be effective, a teacher of the gospel of Jesus Christ must literally change the lives of his students. When they leave the classroom, they must go, not alone with increased knowledge of the truths that have been taught, but they must leave with the desire and ability to *apply that knowledge in their everyday living*. Not until this latter goal of "doing" is achieved will a teacher realize effective results in teaching the gospel.

The question might be asked, "How can a teacher of The Church of Jesus Christ of Latter-day Saints help students literally to apply the truths taught them?"

To do this a teacher must be prepared for each lesson with a variety of motivational methods which will convey to students an understanding and a conviction of the desired and pre-planned objective. Lesson preparation must be directed towards procedures, both in the classroom and out, which will motivate students and promote understanding, conviction, and application of the principles taught. The development of methods which will motivate student application should receive most of a teacher's attention.

In his lessons, the average teacher of the Church motivates but a limited degree of application in the lives of students, with perhaps a more sizeable measure of understanding. Generally, the application of the principle taught is left to the student to figure out for himself and to do on his own initiative. On the other hand, the successful teacher will provide ways and opportunities for his students to experience a principle of truth being taught through an application of the principle. A very effective approach in helping students realize such a teacher-goal is through use of the application assignment.

What is an application assignment and how is it used? The application assignment is a well thought out and clearly defined task suggested by the teacher, or the students, wherein the pupils are immediately to begin practising the truths they have come to understand and accept through a motivating lesson. For the students, this type of assignment links the classroom with the outside world of reality. It brings students to practise the ethical and spiritual principles learned through class-

Teachers, what about your

BY CHARLES R. HOBBS CO-ORDINATOR OF SOUTHERN UTAH SEMINARIES

room experience. They, in essence, become "doers" of the principles taught them.

An example follows of how an application assignment may be adapted to a lesson. It is an actual account of a situation which developed as a class discussed the principle of love.

Brother John Doe had taught a stimulating lesson to his twenty students on "How Can We Learn to Love Our Friends and Enemies." Feeling assured that the students had a good understanding and conviction of the principle of love, he said to the class, "How many of you are willing to make an effort to love everyone with whom you work from day to day?" All hands went up.

Brother Doe then passed out a slip of paper to each student and said, "Would you now think of the person you dislike the most, or love the least, whom you see almost every day?" When all had someone in mind, he said, "Place a symbol at the top of your paper which will serve to remind you of that person. You must avoid letting others know who this individual is unless you have a friend who, in confidence, will help you with this assignment. Now that you have someone in mind, you are ready for your challenge. It is: *Learn to love this person you have in mind.*"

With this, Mary cried out, "Oh, no, Brother Doe, we can't do that."

Bill said, "It's too hard. The kid I have in mind is just no good. We have words practically every day."

Brother Doe calmly said, "You can do it, and I am going to help you. Let's make a list on the chalk-board, which you can copy on your sheet of paper, of ways one can learn to love an enemy."

As the discussion progressed, Carla suggested, "When I pass this person in the hall, I guess I could smile at her." Another item placed on the chalk-board was, "Decide, first of all, why you dislike this person and list these reasons on the paper. Then, try to find a solution to each reason." Joan suggested, "Ask yourself what *you* might have done to cause ill feelings with this individual."

After a few general approaches were listed and discussed, Brother Doe gave the students a ten-minute study period for developing their own plan of learning to love the person in question.

At the end of the study period, Brother Doe informed the students that in one week he would ask them to write an evaluation of their progress. Two questions would be presented for student response:

- (1) What have you done this past week in learning to love the person you have selected?
- (2) What was his reaction to your efforts?

This follow-up procedure was to take place at least three or four times at one-week intervals.

As the days and weeks passed, it was found that every student who tried made remarkable progress.

Bill reported in the third follow-up evaluation that he and his once bitter enemy were now "pals."

Joan had decided on the day the assignment was given that Suzanne, who had been snubbing her for some time, perhaps was not really "stuck-up." Through self-analysis Joan decided that she, herself, was partly at fault. She therefore set out with a plan to find out why Suzanne acted as she did. Through an occasional smile at Suzanne and by passing a sincere compliment to some of Suzanne's closest friends, the two girls began to enjoy warmer relations. Joan finally found a close friendship with Suzanne. She later testified in class that this came about through an effort to look for and talk about Suzanne's good qualities rather than her weaknesses. This attitude became contagious, and Suzanne began to appreciate Joan for her consideration.

Mary and many of the other students enjoyed similar successes.

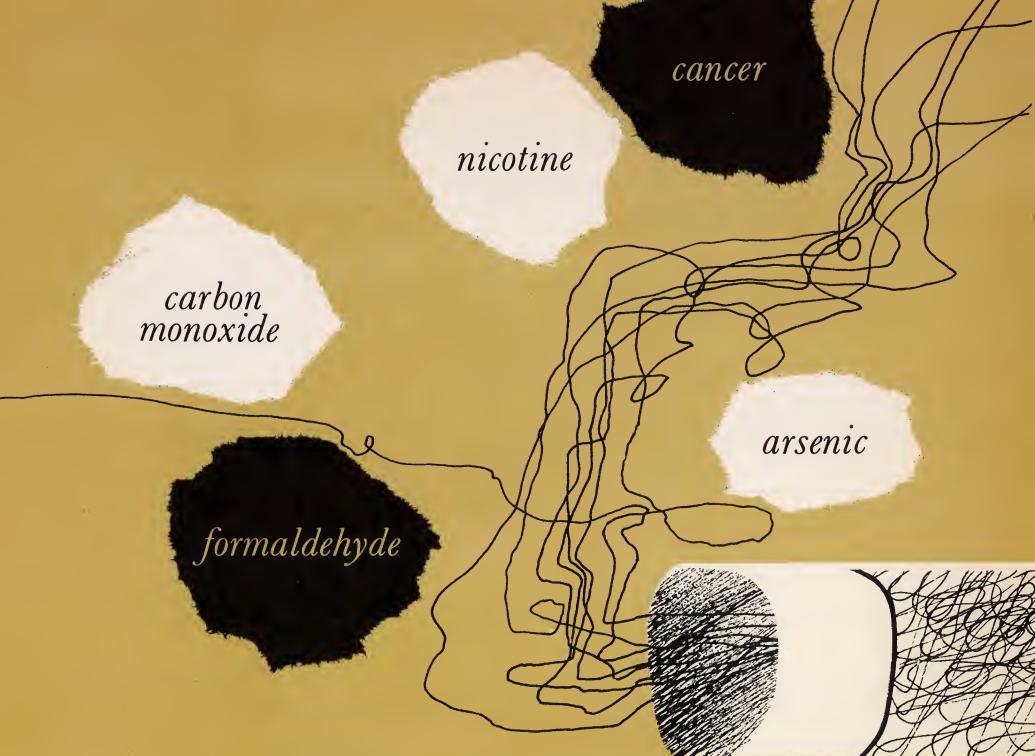
Through effective structuring of the application assignment and through consistent follow-up, Brother Doe not only gave the students an understanding of the principle, "love thy neighbour," but he helped them to live accordingly. Thus, they became "doers of the word."

Did Christ use the application assignment? Of all teachers, Christ was perhaps the most ardent user of the application assignment.

To those who walked with Christ and found a degree of understanding and conviction in his message, he said: "Therefore (Continued on page 673)

lesson application?





cancer

nicotine

*carbon
monoxide*

arsenic

formaldehyde

THE WORD OF WISDOM- A GUIDE POST

BY ROBERT J. BEVERIDGE, M.D.

PART I

Down through the ages certain guideposts have been set up to help men in their progression—social, economic, and religious. One of these was given by the Lord on February 27, 1833, a vital guidepost called the Word of Wisdom, found in the 89th section of the Doctrine and Covenants, with five explanatory verses in the 59th section.

The Word of Wisdom is given with the promise that if we adhere to the tenets set forth, we will have great strength, endurance, and that we can "run and not be weary, walk and not faint." It also promises that we will have wisdom and knowledge, even hidden treasures of knowledge. Finally, it says that the angel of the Lord will pass us by as he did the children of Israel and not slay us.

The Word of Wisdom "is adapted to the capacity of the weakest of all saints, who are or can be called saints." The weakest, it says, not the strongest! Now you can see why our stake presidents and bishops use the Word of Wisdom along with other laws as

a sort of measuring rod of the worthiness of church members. They may not be able to look deep into our hearts and tell exactly what kind of persons we are, but at least, they have this outward manifestation.

What must we do to find ourselves recipients of such tremendous blessings as are promised? We must adhere to God's health code—the Word of Wisdom. There is a keystone in the Word of Wisdom itself, for it states that one can utilize all that God has provided, if one does so with prudence and thanksgiving. *Prudence* and *thanksgiving*, the keystone to the Word of Wisdom! To help us determine for ourselves what is prudent, several examples are cited. We are asked to refrain from using alcohol internally, from using tobacco in any form and to refrain from drinking hot drinks which has been interpreted to mean tea and coffee.

If you were to go to North Carolina, a leading tobacco-growing state, and look out over the vast fields of tobacco, you would see some interesting sights, for much of the acreage would be under muslin sun shades. There is a reason for this. The farmers

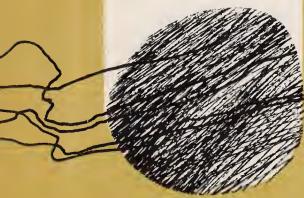
have learned that to receive fine prices for their product, they must have an almost perfect leaf. Since it must not be marked by sunburn, the young plants are put under muslin sun shades. Neither can it be marred by insects, so for generations the prudent farmers have been spraying their crops with potent insecticides, the vast majority of which contained lead arsenate or arsenic of lead. This is sprayed on the growing crops two, three, or four times a growing season. Some of the arsenic is absorbed directly into the leaves and stems, but for the most part, the rains wash the arsenic off the plants and leach it into the soil. Therefore, the soil in the tobacco-growing area is estimated to be between five and thirty percent higher in arsenic content than the soil generally throughout the United States that is utilized for crops for human consumption.

These tobacco plants are living, breathing organisms, just as we are, and they take into themselves what happens to be in their environment just as we do.

They take into their
leaves and stems
quantities of arsenic,
and a person who
later on inhales the
residue of smoke from
the burning leaf, takes
into his body a certain
amount of this arse-
nic—a deadly poison.
One thing not gener-
ally known is that
arsenic is what we in

the medical profession call a carcinogenic agent. This may be a new term for many of you; a carcinogenic agent is one that will produce a cancer in a susceptible organism. There have already been isolated from the residue from tobacco smoke, ten carcinogenic agents; arsenic, benzopyrine, and nickel-carbonyl, just to name three! This then is your first reason for not using tobacco: the arsenic contained in the cigaret smoke.

The second aspect. During the second voyage of Columbus to America, some of his men went ashore to investigate, but they fled back to their ship, telling the story of monsters living on this land that could breathe smoke and fire. When some of the officers went ashore to investigate, they found the natives smoking ground-up tobacco leaves. When Columbus and his crew returned to Europe, they took back with them some of the plants, some of the natives, and this new-found custom. Tobacco was then introduced into the courts of Spain and Portugal. In the court of Portugal, there was a man by the name of Jean Henre Nicot, the French ambassador. He saw this



new custom, tried it, and became addicted, and upon returning to France he introduced it among the nobility. Even Catherine de Medici, the queen of France, gave it a try. Mr. Nicot was later sent to Russia as French ambassador. Again he introduced this newfound custom. Even the empress of Russia tried it; however, she became extremely ill

and retired to her quarters where she was attended by her court physician. After examining her, he declared, "I do not know what it is, but there is something in the smoke of this plant or weed that is a deadly poison."

This deadly poison was not isolated until approximately three centuries later. It is called an alkaloid, and is one of our three deadliest poisons naturally occurring in nature, exceeded only by the toxin of the spoiled food bacteria, the *botulus bacillus*, and is equalled in its death-dealing potential by cyanide or prussic acid. This deadly poison in tobacco is named after Jean Nicot, and is known as nicotine.

There is enough nicotine contained in a package of cigarettes, that should it be isolated and put into four equal doses in a hypodermic syringe and injected into each of four young people, two would almost certainly die, and, perhaps, a third. Yes, it is a deadly poison. On an average, there are ten micrograms of nicotine in each cigarette. Fifteen micrograms have been fatal on occasion.

There is enough nicotine left in concentrated form in the cigaret butt that is often left lying around the house, that should your little toddler, brother, sister, son, or daughter pick it up, chew it, and swallow it, he might die. This happens a number of times in the United States every year.

Each year a number of young people of junior high school age take a few deep inhalations of a cigarette for the first time and then drop dead or become exceedingly ill. This is what is known as an anaphylactic shock. Yes, nicotine is a deadly poison. If you were to put four or five drops of pure nicotine, diluted with approximately ten drops of distilled water, on the gum of your normal-size dog, he will almost certainly die in approximately five minutes. This, then, is the second reason.

Third, as you are sitting reading this, you do not have to tell your heart to beat, for it goes about its business very quietly, efficiently, effectively, pumping somewhere between seventy and one hundred times a minute and pumping about five quarts of blood through itself every minute. This blood is made up of two basic parts: the liquid part we call plasma, and the solid part we call corpuscles. The vast majority of these corpuscles are billions upon billions of little red corpuscles, which, as far as we are concerned, are basically the oxygen-carrying vehicles of the blood.

They are pumped by the heart out to the lungs, where, after discharging their load of carbon dioxide, they pick up a cargo of oxygen. They then return to the heart where they are pumped out by the heart to the brain, the muscles, and the various tissues of the body.

When an organic substance burns—you know what I mean by organic—this is something that has lived—wood, coal, paper, cloth, leaves, tobacco—and if it burns with a bright, brilliant flame in the presence of oxygen, it breaks down into two basic compounds, water and carbon dioxide, or CO_2 . Should it, however, just smolder, and let me remind you that a cigarette is engineered so that it just smolders, it then breaks down into water, carbon dioxide, and also, carbon monoxide. Yes, it is the same carbon monoxide that issues forth from the exhaust of the internal combustion engine of your automobile. I am sure there is no one who would be so stupid as to run his automobile engine in a closed space like a garage, with the windows and doors closed and then stay in there with it, unless he wanted to die.

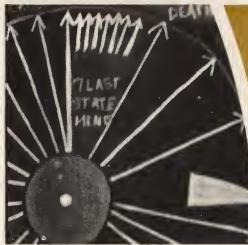
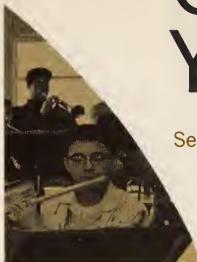
In the blood stream of moderately heavy smokers there has been found between seven and fifteen percent carbon monoxide. When this carbon monoxide becomes attached to the red cells, it is very difficult for it to be removed because of its marked affinity for the red corpuscles when compared to oxygen. In some instances, it takes ninety to one hundred and eighty days for the carbon monoxide to be completely freed from the red cells. This is one reason why coaches and trainers tell you that if you are going out for competitive sports you should not smoke, for it is absolutely impossible for a person to function at peak efficiency and, I might add, mentally, while up to seven to fifteen percent of his blood oxygen-carrying capacity is being smothered out with something like carbon monoxide. This, then, is a third aspect of tobacco.

Fourth, other things come through in smoke of a cigarette, including aldehydes, acids, coal tars, and waxes. We should (Continued on page 666)

ERA OF YOUTH

September 1962

ANX- IOUSLY ENGAGED



Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor

In this issue a view of church educational facilities where students are ANXIOUSLY ENGAGED in living and learning in a religious atmosphere . . . a part of the world but apart from it where principles of Christian life are put into practice and the unique international flavor of a student body made up of members from far places permits a real brotherhood experience where your professor during the week might be your bishop on Sunday where science and religion do mix where relationships are wholesome, activities meaningful, learning exciting where LDS doctrines prove to be the common denominator that turns acquaintances into friends; where deeper truths of the gospel are scientifically examined and spiritually appreciated where opportunities are plentiful for leadership training in student religious auxiliary groups, school affairs, and where you finally become aware that there's more to being a devoted church member than keeping the Word of Wisdom; and that it's truly rewarding to be ANXIOUSLY ENGAGED

SEMINARIES AND INSTITUTES

The church program of religious education is big business, not necessarily in dollars and cents, but in the number of young people—children of our Father in heaven—who attend daily classes in the seminaries, institutes of religion, and Deseret Clubs.

The Church currently maintains 152 released-time seminaries and approximately 1,050 non-released-time or early morning seminaries where over 70,000 LDS students in secondary schools are taking advantage of this inspired program in twenty-seven states of the union, in Mexico, and in Canada.

On the college level the Church maintains thirty full-time institutes of religion, seventy-one part-time institutes of religion, and fifty-two Deseret Clubs to serve the religious needs of over 12,000 LDS students who are attending other than church-operated institutions of higher learning. The institutes of religion are located adjacent to college campuses in eleven states of the union and in the province of Alberta, Canada. Deseret Clubs are scattered throughout the entire United States.

There is a seminary program for specialized groups, too, including members of the Church who are Indians, the deaf students at Ogden, Utah, and Riverside, California, and young people at the State Industrial School in Utah.

Far-flung seminary programs reach a constantly increasing number of youth of the Church and their friends. President William E. Berrett is administrator of seminaries and institutes of religion with Dr. Dale T. Tingey and Dr. Alma P. Burton as assistants.





Student officers at the Ogden Institute of Religion practice a number for the institute's "Old Timers" social (top left).

Youth of the Church begin seminary training while in junior high school. Here students actively participate in a well-lighted and equipped classroom, typical of Church seminaries (top right).

Delta seminary officers (left) supervised the construction of the seminary float which won first place honors in the Delta High School Homecoming Parade, Utah.

Ample library and study space is provided students at the Boise Institute of Religion in the beautiful Idaho capital city (bottom left). .

The Seminary students of East High have exercised an ancient art form and given it a modern dynamic interpretation in a three panel Mural which now adds artistic excitement to their newly enlarged Seminary.

Directed by Mrs. Vesta Ward, Mosaic Art Teacher for the BYU Extension Division, the project has graphically illustrated the need and ability for teenagers to experience artistic creativity. The Students and Mrs. Ward labored over the Mosaic Mural for five months, taking a total of 600 hours to lay the 40,000 pieces of cut Italian tile.





INDIAN SEMINARY PROGRAM



Students in the Indian seminary program enjoy the recreational facilities found at the seminaries (top).

Cultural heritage is stressed in the Indian seminaries. Here (center, left) a coed models her native dress.

Student programs are an important part of the seminary offering to give participants an opportunity to develop themselves along social and artistic lines.

Lasting friendships are gained in seminary work as evidenced by this birthday party given for one of the students.

The Indian seminary program is growing rapidly with the building of new facilities (opposite page) near schools enrolling Indians.



As the LDS Indian student population began to increase at federal Indian schools, Church leaders felt the need for an Indian seminary program. During 1954 the first professional teacher was assigned to teach Indian seminary students at Brigham City, Utah, and the responsibility for Indian seminaries was placed in the hands of the LDS Department of Education.

In 1957 as a result of a survey conducted by the Department of Education, 1300 LDS students were found attending federal Indian schools. In 1958 the supervisors of institutes and seminaries held a series of meetings with officials of the Bureau of Indian Affairs in Washington, DC. These sessions paved the way for the development of a seminary program for LDS members attending federal Indian schools in the United States.

In 1959 a co-ordinator of Indian seminaries was appointed. The growth of the program was rapid. During the 1961-62 school year there were more than 3,700 Indian students enrolled in 204 seminary classes.

In those areas where conditions do not warrant a full-time seminary teacher, missionaries and other volunteer teachers are appointed to teach in a Church service capacity by local Church authorities. These teachers work under the direction of the co-ordinator of Indian seminaries and the LDS Department of Education.

In January 1962 the Indian seminary program was extended to include LDS Indian students attending the public schools. A survey is now underway to determine the extent of the possibilities for establishing non-released time seminary classes for these students. Where released-time seminaries are located, a program has been developed to increase the number of Indian students in seminary.



BRIGHAM YOUNG UNIVERSITY

• PROVO
UTAH



The secret of a great university's success lies in a well-trained faculty, an adequate campus, and a student body of outstanding character all combined for the highest type of learning and living experience of each student.

Brigham Young University is one of the world's great universities, and it has learned that secret.

Students who look into these buildings at BYU find the thousands of opportunities that are there to help each of them to prepare themselves as Church leaders—as intelligent, educated, responsible citizens, and as well-rounded individuals who feel at home in the world.

At Brigham Young, the young student will become well-acquainted with experienced instructors who are active members of the Church and vitally interested in the welfare and development of the Church's young people. Laboratories and equipment are waiting for the Church's young people who come to the "Y" to add to their own knowledge and to increase man's fund of knowledge through research and study.

To develop all his talents, the student must also find other outlets besides studies. BYU has them in the form of thousands of jobs in student government; working in drama, music, or other entertainment areas; becoming active in student service, professional, and honorary organizations; and filling the many positions needed to operate the three stakes and 30 student wards on campus.

The hundreds of thousands of opportunities—academic, social, and spiritual—that abound on the spacious BYU campus offer each student the chance to tailor-make his activities to fit his ambitions, his personality, and his capabilities.

The students who want to learn, to grow, and to develop, will feel at home at BYU. And BYU will introduce them to the world.



Students are provided well-balanced meals by the BYU Food Service at several campus locations.
Art department is one of few still remaining on lower campus.

One of the nation's largest intramural programs is found at BYU.



Chemistry labs are housed in domed Science Center, first building in BYU's post-war expansion program.



THE CHURCH COLLEGE OF HAWAII

President David O. McKay in 1921, then an apostle on a world tour of the Church missions, witnessed a flag-raising ceremony by the children of the church elementary school in Laie. So impressed was he that he wrote in his journal of the evident power of America and Christianity to "make of all nations one blood." And he wrote further that he then envisioned Laie becoming not only the spiritual center of the Church in the Pacific, with its Hawaiian Temple, but also the educational center. On February 12, 1955 President McKay broke ground for the Church College of Hawaii. Since then mounting throngs of world travelers in Hawaii admire as they tour the scenic windward Oahu coast not only the renown temple of The Church of Jesus Christ of Latter-day Saints but also the twenty-six Polynesian styled buildings of the college.

As part of its effort to further worldwide appreciation of the achievements of Polynesian culture, the college is now building adjacent to the campus a Polynesian Culture Center, which will consist of authentic villages of the various island areas whose students attend the college. There will be within it, villages of Samoa, Tahiti, Tonga, Fiji, and the magnificent carved houses of the Maoris. The center will contain facilities for the presentation of panorama programs for tourists of the most authentic and beautiful ancient songs and dances of the Islands.

The most unusual feature of the college is that the buildings were erected entirely by the members of the Church—building missionaries, not contractors, the dedicated contribution of young men from New Zealand, Tonga, and Samoa. They developed a campus far finer than might otherwise have been possible at this time for the people of the Pacific. Of all the aspects of the college, the contribution of the devoted building missionaries is the most impressive to educators and church men not of our faith.

The college survey committee found in 1954 that only 7½ percent of Latter-day Saint young people of college age in the Hawaiian Islands were then in any college. The college has now revolutionized the education of young Saints in the Pacific Islands. Laie has 60 percent of its high school graduates of last June entered in the Church College of Hawaii this year. Several wards in the two stakes on Oahu have reached the 50 percent figure. The overall percentage of Latter-day Saint high school graduates in Hawaii now at the Church College of Hawaii is 32 percent, more than a fourfold increase over the 1954 figure.

The college's contribution to missionary work is impressive. Sixty percent of the four-year graduates who had entered the college as nonmembers were baptized before graduation.

Hawaiian Temple, Laie chapel, and city of Laie in foreground; Koolau range on right; and Pacific Ocean on left surround CCH campus. Faculty homes are across campus to left, facing college. Honolulu is 35 miles beyond the mountains.





HAWAIIAN ISLANDS





From Hawaii to New Zealand, Polynesian youth of the Church and others enjoy the stimulation of higher education provided by church schools. Objectives of the schools are similar: to lead youth to understand and live the gospel of Jesus Christ; to raise the level of spirituality, citizenship, leadership, and vocational competency; to bring higher liberal arts to those who wouldn't otherwise get any; and to cultivate a fertile seedbed for missionary work in the Pacific and Asia. On this page Helen Kuha moves through a day of activities typical of Pacific schools.





Reading clockwise . . .



In sculpture class, Helen Kuoha models for student sculptor Ivan Hosoi.

Student leaders gathered at CCH foyer entrance are James William Harris, Margaret Gowans, Helen Kuoha, and Robert Suehiro. The Hawaiian motto in mosaic means "The life of the land is preserved by righteousness."

In addition to preserving the arts of their ancient culture, students became adept with modern band instruments.

Helen is seated at the console of the 30 station tape and record language laboratory.

Testimonies are strengthened through special instruction and individual participation in Church institute and seminary programs in connection with the schools.

Time out for fitness and fun for Helen and Mike Kubo who enjoy tennis courts in the new dormitory area.

Many fields of science are studied by students at church schools. Here Helen and Florence Nonaka conduct an experiment in the chemistry lab.





SAMOA

Eleven hundred students attend the three schools of the Church College of Western Samoa. Mapusaga High School, in American Samoa, adds an additional two hundred, bringing the total to approximately 1,400 students in the Samoan Islands.

The primary objective of these schools is to provide the best education possible to develop leaders—leaders not only in the Church, but also in the Samoan government, and in the Samoan homes and villages. In Western Samoa, the students at the church school wear uniforms. They are encouraged to be proud of these uniforms, for they represent their school and the Church.

Thirty American-trained, certified teachers have the responsibility of teaching the gospel and providing education equivalent to American standards. The teaching is conducted in English. A complete high school curriculum is provided except for some humanity classes. Students enjoy the finest and most modern science laboratory in all of the South Pacific. Girls are given opportunities to become acquainted, through home economics courses, with modern electric ranges, washers, dryers, and sewing machines.

Over 60 typewriters are available to students enrolled in commercial classes for typing and bookkeeping. The Church College of Western Samoa boasts the finest concert band in Western Samoa because of its complete supply of instruments.

Each year, of the students enrolled at church schools, approximately one-third are nonmembers. Of these students, about one-half will be baptized. Many of the converts are converted by their own fellow students.

An extremely important part of the student's education is his opportunity to participate and develop in leadership qualities. Student government is peculiar to LDS schools; other religiously involved schools and government schools do not provide this important part to a complete education. Perpetuation of the democratic government is taught and learned as an extracurricular activity and has long-lasting results.

The hope for most students to get a chance to continue their education in Hawaii, the USA, or New Zealand. But only the select students actually receive this opportunity; the majority complete high school only to return to the plantations or to various positions in larger towns. The hope for these students is that the future may provide for them vocational training to support their academic training. These students ask for auto mechanics, machine shops, better wood-working shops, more extensive secretarial training and sewing. But these are a blessed people, for they have the desire to serve the Lord. Almost every boy hopes to fulfil building missions or proselyting missions, along with completing a college education. May the Lord bless them to achieve their goals, for these goals are worthwhile.





TONGA



Students in art class practice weaving as part of the Samoa school's art department offerings (opposite page, top).

Students enjoy the finest in science equipment and laboratories at this South Pacific Church college. Here (opposite page, bottom) senior students learn to bend glass tubing.

Members of the class of 1960 at the Liahona College in Tonga assemble for their graduation picture. Note progress of class members in chart at right.

Class of 1960, graduated October 29, 1960.

Of these students:

14	are now at the Church College of Hawaii
3	are now at Ricks College
8	are now on two year missions
2	are now married
4	are now working in stores in Tonga
1	is now working in a store in Pago Pago
1	is a cadet
1	is a nurse
1	is in a secretarial school in Fiji
3	are living at home (girls)
1	is farming (boy).



CHURCH COLLEGE OF NEW ZEALAND

The Church College of New Zealand (CCNZ—the Z pronounced "Zed") is the only co-educational post-primary boarding school in New Zealand. Some other schools have a few students living in hostels who attend day school. The great majority of the CCNZ students are boarders and live in the dormitories under the supervision of house parents. All students work from seven to ten hours each week to cover a part of their tuition costs.

The students range in age from 13 through 18, and the college work covers the general area covered by the US high schools, plus one year of college work. Dr. Wendell H. Wiser is principal.

Many of the activities of the Church College of New Zealand would not be unusual to an American student but were quite unusual in New Zealand. Student-body government was an innovation, for example; and student elections, an important part of the student government, are still being carried out at the college. The New Zealand student leaders are called "prefects" and are chosen by the headmaster to perform certain duties. At the college a student court with a student judge was established the second year, which provided another area for student development. The student patrol acts as the administrative arm of the student government under the leadership of the student-body officers and the student council. Many visitors come to see this program in operation.

School uniforms are an accepted part of school life in New Zealand and are also a part of the Church College. There is a dress uniform and a school uniform. The "new look" contributed by the Church College here was the wearing of "longs" as they are called, or long trousers for the boys for both dress and school uniforms.

The students all love to sing and do it beautifully. One group of students improved their talents in native song and dance until the group was chosen to represent New Zealand youth by being recorded and televised by a subsidiary of the National Broadcasting Company to appear on the *Dinah Shore* program entitled "Christmas around the world." The college chorus was also recorded in the famous cathedral chamber of the well-known Waitomo Caves, home of the world-famous Glowworms. This appearance was filmed in color and was an important part of a New Zealand travelogue which played in the moving picture theaters throughout the country. This was a distinct honor and shows the fine spirit and love of singing and the artistry of the students at the Church College.

One student experience which shows their faith and devotion to the gospel happened when four of the older boys, who had not heeded some of the regulations in the dormitories, were sent to the headmaster's office for the necessary action. At noon, knowing the importance of mealtime to young active boys, the headmaster suggested that the boys go to lunch and return after the lunch period to complete the conference and settle the matter at hand. The boys were reluctant to leave the office, and after a second invitation to go to lunch didn't result in their leaving, the boys were asked if they didn't want their lunch. Reluctantly, but in a humble spirit characteristic of the Polynesian people, the boys finally replied, "We are not eating today, we are fasting because of what we have done." Needless to say the case required little follow-up or further action.





RICKS JR. COLLEGE



Football and "The Fascinators" are popular with CCNZ students. The boys are pictured playing Rugby Football against a technical school in New Zealand with whom they have many exchanges. The girls, known as "The Fascinators" are one of many talent groups at the school.

Ricks student nurses dressed for a special skit are Mary Dial, Donna Rae Werner, Sherrie Bean, and Betty Sharp. This year's graduating class included students from 16 states, the District of Columbia, and two foreign countries. It was the largest group of sophomores to graduate in the school's history.

Ricks College students carry the name of "Vikings" because it is the northernmost school in the ICAC athletic league. But, in spite of the title and in spite of the long winters in the Upper Snake River Valley, the spirit in this Latter-day Saint junior college in Rexburg, Idaho, is anything but cold. Ricks is known as "the friendly school." "Hi" is the password; one never passes anyone else on campus or in the halls without a cheery "Hi" or "Hello" and a great big smile.

With a fall registration of 1,121 last year, Ricks College is still small enough that most students know most of the other students on campus, and teachers are personally acquainted with their students. However, Ricks is the largest church-supported junior college in the nation, and its current expansion program promises to keep it that way for some time to come.

Young Latter-day Saints and others come from many states and from several foreign countries each year to the heart of the scenic country near the Grand Tetons and spectacular Yellowstone to partake of higher learning in the atmosphere of a friendly LDS farming community where the spirit of the restored gospel in action prevails.

After completing their two years of lower divisional work at Ricks, graduates find themselves at no disadvantage as they go on in the stiff competition of upper divisional study at a large university. Of the top six scholars nominated last year for the coveted "Scholar of the Year" award at Utah State University, three of them were from Ricks College, and the final two top students were selected from these three "Vikings." At the BYU the same year the co-valedictorian was a Ricks transferee as were the top students in the school of education and the top women honor students in the colleges of business and humanities. Ricks College is indeed fulfilling its objective, which is to prepare young Latter-day Saints and others who come to it to take their place effectively in a challenging and exciting new world.



MEXICO



Pictured above is the main hall at the Juarez Academy in Colonia Juarez, Mexico. New construction is expanding this campus, under the direction of the Unified School System.

Ignacio Zaragoza school in Monterrey, Mexico. This beautiful building is one of the city's landmarks and is known as an excellent school with fine teachers.

"Strike up the band!"

So goes the cry in the direction of the Juarez Academy in Chihuahua, Mexico. And the now-famous school band responds. So do the choral groups and the dancers and the theater people. Students with great talent and wonderful willingness people the halls of the famous old landmark in Colonia Juarez. Their outside of school services include command performances before governors and presidents and other dignitaries, participation in special events, festivals, and fund-raising projects for the community as well as the Church.

A new auditorium and gymnasium with versatile facilities is under construction now to augment the four other buildings of the academy, according to Kenyon Wagner, director. Daniel P. Taylor is superintendent of all church schools in Mexico.

The story of schools in Mexico begins in 1885 when the Saints first went to colonize in that area and isn't finished yet, for there are twenty schools outside the colony, plus a huge dairy and plans for further expansion in Mexico City itself. The schools are fully accredited, with a varied curriculum, and with a fine student activities program. Mexican law requires that certain courses be taught in Spanish, and so teachers must be able to speak both English and Spanish to be a faculty member there.

YOUR BOY IS NOT ALONE

BY COLONEL JOE LACEY

The Saturday night MIA dance at the Monterey Bay Stake Center at Seaside, California, was over. The chaperones and the sponsoring ward committee had taken down the decorations and made the multi-purpose hall ready for Sunday School the following morning. The stake YMMIA superintendent was turning off the lights.

Outside, several young soldiers from nearby Fort Ord were waiting for the three-mile ride back to the barracks. From their conversation it was apparent they had enjoyed their Saturday night fun.

"Who wants a ride back to camp?" I asked as we came out of the chapel. My wife and I were spending the night at the Visiting Officers' Quarters at Fort Ord.

"Have you got room for five?"

"Surely have, pile in," I said.

During our ride back to camp the boys responded eagerly to a few questions. Their home towns were Newport Beach, California; Lehi, Utah; Mesa, Arizona; Newark, New Jersey; and Mexico City. That represents a fair cross section of our nation and a neighboring country. Two were born into the Church, two were converts, and the one from New Jersey was a Catholic friend.

Knowing that I, too, was in the service, one boy asked my rank. I told them I was a colonel in the army and had served twenty-one years.

"You know, riding with a colonel would 'shake up' most guys," the lad from Lehi observed, "but Brother Anderson is a colonel, too, and men don't come any finer than he."

Colonel Blaine Anderson, the stake YMMIA superintendent and a former bishop in Hawaii, was the last man out of the chapel that night. He, like many other LDS career servicemen, is working in the Church where he is most needed.

Chaplain William H. Green and his wife were also at the dance. He is one of our four LDS chaplains serving in the Army. Their assignments usually place them at a post with a high concentration of LDS servicemen. As chaplain for the reception center, he is able to establish early contact with LDS boys.

Next morning, we attended priesthood meeting and Sunday School. There again was Brother Anderson teaching a priesthood class. We were told that the Seaside Ward had thirty military families. M/Sgt. Karl Peterson is first counselor in the bishopric, and many others are in key leadership positions in the ward and stake.

Later, I talked with Lieutenant Booth Wallentine, the Fort Ord servicemen's group leader. He and two other officers make up the group presidency. He had this inspiring story to tell:

There are 700 to 1,000 LDS servicemen stationed there continually. To accommodate them, two Sacrament services are held at conveniently located Fort Ord chapels. A Sunday evening priesthood meeting rounds out the day.

Regularly scheduled transportation is provided on Tuesday evenings for MIA at the Seaside Ward. Periodic temple excursions to Los Angeles are arranged.

A unique project for prospective missionaries involves the co-operation of the stake mission president, the local full-time missionaries, and returned missionaries now in the military.

These missionary efforts help to offset a tendency toward clannishness. A disturbing editorial appeared in a recent issue of the Palo Alto, California, paper. The editor reported on the experiences which a recently recalled reservist from California had as a member of a Utah National Guard unit. The soldier complained that the Utah boys would have nothing to do with non-Utahns during off-duty hours.

"Everyone else feels like an outsider," he said.

This is a peculiar twist! Usually it is our boys who must remain alone and apart from the crowd.

What is said about church opportunities at Fort Ord applies equally to Fort Carson, near Colorado Springs. These two basic infantry training centers handle most of the LDS draftees in the West. For the artillery trainee, Fort Sill and Fort Bliss have active wards at Lawton, Oklahoma, and El Paso, Texas, respectively. The major basic training installations of the Navy and the Air Force are similarly well situated near LDS wards. There are six LDS chaplains currently on active duty with the Air Force.

I have sensed the need for LDS parents and youth to have a better understanding of military service and all that it entails. Needless anxieties and misgivings concerning military service trouble both parents and youth. It has been my experience that military service and living the principles of the gospel are entirely compatible. As a matter of fact, the opportunities for church service are much greater in the military than at home. My opportunity to serve in a bishopric at Colorado Springs is a typical example. Hundreds of other servicemen can cite similar opportunities. Now to my thesis.

Continued world tensions and the increased numbers drafted bring the prospects of military service nearer to many of our boys. The World War II baby crop is now reaching draft age. Usually, the impression they have of the military dates back to Dad's wartime experiences. Not only do these stories become exaggerated with the telling, but military life in 1962 is far different from the days of '42. I should like to consider the service from the standpoint of one whose military career spans those twenty years.

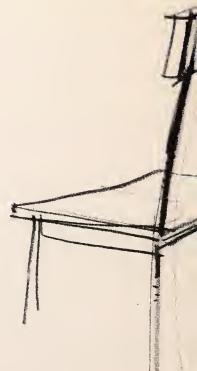
What is the position of our Church on military service? The twelfth Article of Faith tells us that "We believe in being subject to kings, presidents . . . in obeying, honoring, and sustaining the law." As LDS men we serve our country when called.

As men of the Mormon faith, we should note what Mormon wrote of the great general, Moroni, in the book of Alma: "And Moroni was a strong and mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and freedom of his country, and his brethren from bondage and slavery;

"Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood." (Alma 48:11, 13.)

Just as Moroni, we do not delight in bloodshed, but we will fight for the liberty and freedom of our country.

There are hundreds of career servicemen active in the Church. These men, with their families, serve as the "hardcore" for servicemen's groups or augment existing wards or branches all over the world. Many of these men, who might have been less active at home, have sensed their opportunity and responsibility and have become pillars of strength.



It is not uncommon in a testimony meeting at Fort Ord for a dozen boys to rise and say that they hadn't been to Church in years. Basically fine young men, they rediscovered something good to tie in their strange environment. Their attitude toward the Church changed, and they have taken one more giant step to maturity. Once a boy has found satisfaction in attending Church, the chances are good that he will seek out the Church at his next station. Nowadays, it is likely that LDS contacts can be made anywhere troops are stationed. One year ago, an LDS officer and his family were sent to faraway Thailand. Upon arrival, they knew of no other church people there. A recent letter from them told of having Christmas dinner with fifteen members present.

There are many "Colonel Andersons" in the armed services. They may be high ranking officers on the job, but they are (Continued on page 660)



The Kinderhook Plates

(Continued from page 637)

present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will.

. . . The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public

curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

John Taylor, editor of the *Times and Seasons*, in referring to the above statement said: ". . . We think that he, Joseph Smith, Jun., has done that already in translating and publishing the Book of Mormon and would advise the gentleman and all interested to read for themselves and

understand. We have no doubt, however, but Mr. Smith will be able to translate them."

Mr. Wiley was not anxious to let the plates go to the Prophet since he hoped for a translation from the learned world. Eventually, however, a Mr. Savage borrowed the plates to show to some of his literary friends at which time they were shown to Joseph Smith, Jun.

Joseph Smith, Jun., pronounced them genuine and translated a part of them. He said, as found in his diary dated Monday, May 1, 1843: "I have translated a portion of them and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth." (DHC 5:372. Italics added.)

The plates were returned to Robert Wiley who eventually gave them to Professor McDowell for the McDowell Museum of St. Louis, Missouri, where they remained until the Civil War when the Second Iowa Reserve sacked the museum and stole or destroyed its contents. Thus the plates disappeared.

For thirty-six years the plates went undisputed, but in 1879, Mr. Wilbur Fugate, one of the men present at the time of the find, wrote a letter to Mr. James T. Cobb stating that the plates were a "Humbug."

The following is said to be a copy of that letter:

Mound Station, Ill.
June 30, 1879

Mr. Cobb:

I received your letter in regard to those plates, and will say in answer that they are a HUMBUG, gotten up by Robert Wiley, Bridge Whitton and myself. Whitton is dead. I do not know whether Wiley is or not. None of the nine persons who signed the certificate knew the secret, except Wiley and I.

We read in Pratt's prophecy that "Truth is yet to spring out of the earth." We concluded to prove the prophecy by way of a joke. We soon made our plans and executed them. Bridge Whitton cut them out of some pieces of copper; Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid and putting it on the plates. When they were finished we put them together with rust made



With so many uncertainties and so many opportunities, we should like to say some things today to those who have come to commencement. Perhaps this is the shortest and most reassuring thing we could say: Have faith in the future. Faith in the future is not only desirable but absolutely essential to peace and to progress, and to preparation. If there were no faith, and no real reason for faith, there would be no real point in preparation. "There is no great future for any people whose faith has burned out," said Rufus M. Jones. "Don't be a cynic, . . ." said Emerson. "Don't waste yourself in rejection, . . ." Carlyle commented: "We have our mind given us, not that it may cavil and argue, but that it may see into something, give us clear belief and understanding about something, whereon we are then to proceed to act. . . . Truly it is a sad thing for a people, as for a man, to fall into scepticism, into . . . insincerity; not to know a Sincerity when they see it. . . . The world does exist; the world has truth in it, or it would not exist! . . . A man lives by believing something; . . . a man who knows, as of old, that this world is a Truth, and no Plausibility and Falsity; that he himself is alive, . . . and that the world is alive. . . . Do not sink yourself in boundless, bottomless abysses of Doubt, of wretched god-forgetting Unbelief; . . . It lies there clear, for whosoever will take the spectacles off his eyes and honestly look, to know! . . . A man lives by believing something. . . ." And so to those who have come to a time of commencement we would say: Don't be discouraged; don't become cynical; don't be in too big a hurry; be patient. The Creator is still in command. There are still principles; there are still causes and consequences; there are still opportunities; there is still limitless progress to be made, truth to be discovered, peace to be achieved, solid purposes to be pursued. Continue to learn. Prepare as fully and solidly and purposefully as you can. Walk from day to day with a willingness to work, with a consistent, sincere living of life, with belief in the goodness and purpose of life, and with faith in the future. "The future belongs to those who prepare for it."

Rufus M. Jones (1863-1948), American Quaker educator.

^aEmerson.

^bCarlyle, *On Heroes*.

^cQuoted by Charles B. Shuman, Annual Address of the President of the American Farm Bureau Federation, 1960, accredited to Emerson.

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of nitric acid, old iron and lead, and bound them with a piece of hoop iron, covering them then completely with the rust.

Our plans worked admirably. A certain Sunday was appointed for the digging. The night before, Wiley went to the Mound where he had previously dug to the depth of about eight feet, there being a flat rock that sounded hollow beneath, and put them under it. On the following morning quite a number of citizens were there to assist in the search, there being two Mormon elders present (Marsh and Sharp). The rock was soon removed but some time elapsed before the plates were discovered. I finally picked them up and exclaimed, "A piece of pot metal!" Fayette Grubb snatched them from me and struck them against the rock and they fell to pieces. Dr. Harris examined them and said they had hieroglyphics on them. He took acid and removed the rust and they were soon out on exhibition.

Under this rock (which) was dome-like in appearance (and) about three feet in diameter, there were a few bones in the last stage of decomposition, also a few pieces of pottery and charcoal. There was no skeleton found. Sharp, the Mormon Elder, leaped and shouted for joy and said, Satan had appeared to him and told him not to go (to the diggings), it was a hoax of Fugate and Wiley's, but at a later hour the Lord appeared and told him to go, the treasure was there.

The Mormons wanted to take the plates to Joe Smith, but we refused to let them go. Some time afterward a man assuming the name of Savage, of Quincy, borrowed the plates of Wiley to show to his literary friends there, and took them to Joe Smith. The same identical plates were returned to Wiley, who gave them to Professor McDowell, of St. Louis, for his Museum.

W. Fugate

STATE OF ILLINOIS

BROWN COUNTY. ss

W. Fugate, being first duly sworn, deposes and says that the above letter, containing an account of the plates found near Kinderhook, is true and correct, to the best of his recollection.

W. Fugate

Subscribed and sworn to before me this 30th day of June, 1879.

Jay Brown, J.P.

Anti-Mormons were quick to latch onto Fugate's story and broadcast it to the world and have done so from that day till this. One said: "This nails the prophet down for all eternity." Another felt it would be the death blow to the Church.

Mr. Fugate's tale may seem fairly sound to some, but to others there exist too many peculiarities in the story to accept it.

Let us examine some of those peculiarities:

First, when this letter was written the witnesses were either dead or presumed dead.

Second, the plates had disappeared. They had been gone since

may be satisfactorily answered when one realizes to whom he was writing this letter; Mr. James T. Cobb of Salt Lake City, a bitter anti-Mormon. He had twisted and distorted the truth many times before. Was this another time?

Some correspondence had preceded this. It was during this letter writing period that Mr. Fugate wrote this one declaring the plates a fraud, *not before*. Under these circumstances one is certainly justified in being suspicious of the whole story. Fifth, the original finders said the plates were of brass. Mr. Fugate said they were made up "out of some pieces of copper."



The Kinderhook Plates, sketched by an unknown artist, and published in the periodical Times and Seasons at Nauvoo in 1843. Reproduced here from the Documentary History of the Church, volume 5, pages 374-376. The six brass plates were found near Kinderhook, in Pike County, Illinois, on April 23, 1843.

the Civil War and were thought to have been destroyed with the museum which housed them. Thus Mr. Fugate was in a pretty safe position to say anything he desired about the plates. Who could dispute him? Third, of the witnesses to the find Mr. Fugate alone was the only one to declare the plates fraudulent. The others died without having said anything about a hoax or a joke. If this had really been a hoax, they would have been equally as anxious as he to spring the trap to get their joke. This never happened.

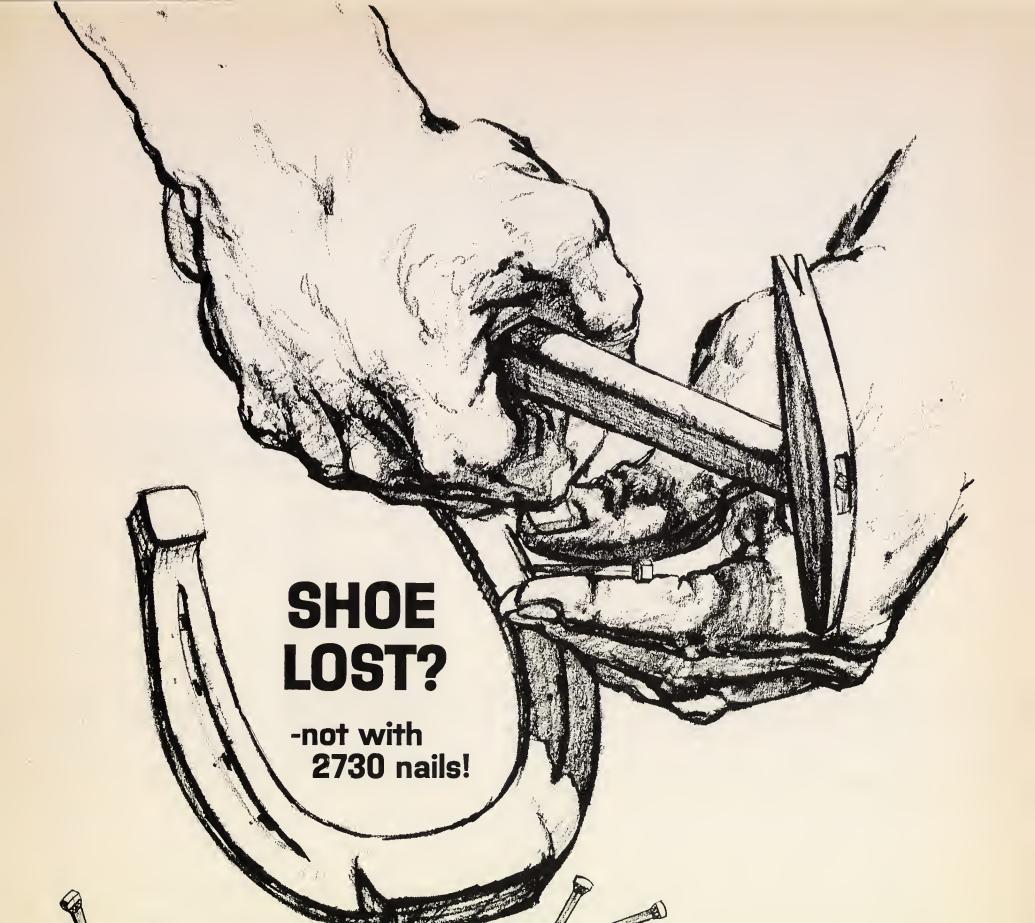
Fourth, Mr. Fugate waited a suspiciously long time, thirty-six years to be exact, which was thirty-five years after the death of his prey, before declaring the plates a "Humbug" when he could have done so within a few weeks after their discovery. Does this sound like a man who is anxiously waiting to catch something in a snare?

Why did he wait so long? What happened in 1879 that brought about this "confession"? Why not some other time? These questions

Sixth, Mr. Fugate left no doubt as to the method Wiley and he had supposedly used in making the characters on the plates. He said, "Wiley and I made the hieroglyphics by making impressions on beeswax and filling them with acid and putting it on the plates." In other words, if his story be true, the plates would have to be etched. No other possibility could exist.

The probability of an ancient inhabitant of America using acid to etch his plates is very, very slim and the likelihood of his using a pointed instrument is very great. Thus it would be natural to suspect that the plates if genuine would be engraved rather than etched. It is easy to see that Mr. Fugate's testimony could be checked on by a determination of this matter. If they were etched, his testimony could stand, but if engraved his testimony must fall.

To pursue either of these positions requires observation of the plate or plates by specialists who are experienced in noting the difference between etching and engraving. This



SHOE LOST?

-not with
2730 nails!

Benjamin Franklin once wrote, "for want of a nail, the shoe was lost . . ." The lost shoe led to the loss of the horse, the rider, the battle, and eventually the kingdom. In other words, even seemingly insignificant factors can be tremendously important.

This is certainly true at Kennecott, where every increase in efficiency, no matter how small, contributes to the successful production of copper. For example, since 1957, employees have received 2730 cash awards for improvements submitted through the employee suggestion system.

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2. Overburden removal increasing (100% since 1950)

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had never been done because the plates have not been available. But in recent years an attempt was made to locate the plates. Museums throughout the country were reached by letter. In time one of the plates was located in the Chicago Historical Society at North Avenue and Clark Street. It had come into their possession through Mr. C. A. Gunther who had purchased it from

Dr. F. C. A. Richardson, MD. as "A plate of brass known as one of the only two recognized original plates of the Mormon Bible." (Obviously this was in error since the plates of the Book of Mormon were of gold and were returned to Moroni.) Dr. Richardson had obtained it from the son of Professor McDowell who in turn had received it from a soldier who had taken it from the McDowell

Museum during the Civil War.

The plate is now identified as number 5 of the Kinderhook plates.

With one of the plates now available for investigation the key matter could be cleared up: Were they etched or engraved?

Mr. Fugate said Wiley and he had etched the plates. Yet two professional engravers were invited to view the plates in 1953 and give their unbiased opinion on them—which they did freely and without charge. They stated clearly that the plate was engraved with a pointed instrument.

The following is their notarized statement:

"The plate was engraved with a pointed instrument and not etched with acid." (See reproduction page 636.)

The plates are now back in their original category of genuine.

What scholars may learn from this ancient record in future years or what may be translated by divine power is an exciting thought to contemplate.

This much remains. Joseph Smith, Jun., stands as a true prophet and translator of ancient records by divine means and all the world is invited to investigate the truth which has sprung out of the earth not only of the Kinderhook plates, but of the Book of Mormon as well.



In speaking last week of commencement, we talked of belief and of faith in the future, and quoted some sentences from Carlyle to which, repeating some, we would add others: ". . . No man adequate to do anything," he said, "but is first of all in right earnest about it; what I call a sincere man. I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic. . . . He must have truth; truth which he feels to be true. How shall he stand otherwise? . . . Belief I define to be the healthy act of a man's mind. . . . Doubt, truly, is not itself a crime. Certainly we do not rush out, clutch up the first thing we find, and straightway believe that! All manner of . . . inquiry . . . about all manner of objects, dwells in every reasonable mind. . . . [But] truly it is a sad thing for a people, as for a man, to fall into scepticism, . . . into insincerity; . . . For this world, and for all worlds, what curse is so fatal? . . . For Scepticism, is not intellectual only; it is moral also; a chronic atrophy and disease of the whole soul. . . . It seems to me, you lay your finger here on the heart of the world's maladies when you call it a Sceptical World. . . . It is out of this . . . that the whole tribe of social pestilences . . . have derived their being. . . . Do not sink yourselves in boundless bottomless abysses of Doubt, of wretched god-forgetting Unbelief; . . . A man lives by believing something. . . ."¹ So said Carlyle, and this we would add: The world, the universe, is a living, moving, ever-present evidence of a Creator, of an Intelligence beyond any or all of ours. Life cannot be explained away, nor can causes and consequences, nor can all of nature's marvelous manifestations—nor man—nor his mind. Voltaire said: "If a clock proves the existence of a clockmaker and the world does not prove the existence of a Supreme Architect, then I consent to be called a fool."² To some learned Frenchmen who had proved "by all manner of logic . . . that there could be no God, . . . Napoleon looking up into the stars, answers, 'Very ingenious, Messieurs; but who made all that?'"³ "Epochs of faith, are epoches of fruitfulness"; said Goethe, "but epoches of unbelief, . . . are barren. . . ."⁴ With all this before us, God grant us the blessing of being believing, for the world does exist, and so does the universe, and so do we, and so does life, and so do our loved ones, and this is no whim or delusion, and the reality of all this is reason enough for humility, for goodness, for reverence, for respect, for living earnestly, for preparing fully, for keeping the commandments, and for holding to faith in the future.

¹Carlyle, *On Heroes*.

²Voltaire.

³Goethe.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 10, 1962. Copyright 1962.

Your Boy Is Not Alone

(Continued from page 655)

always just plain "Brother" where the Church is concerned. We were pleased to receive recently a letter from church friends in Colorado Springs. They apologized for not knowing my rank when it came to addressing the envelope. That is the nicest compliment they could have given me.

It is important to remember that there are also many "Sergeant Petersons" in every branch of the service. The "Sarge" will have closer daily contact with your son. While not able to show any preference, he will be able to give a "brotherly boost" to sagging spirits during those first rough weeks of basic training.

These are the men to whom your
(Concluded on page 662)



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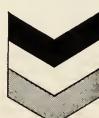
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Your Boy Is Not Alone

(Concluded from page 660)

"recruit son" can turn when he needs counsel about the military or his personal problems.

This is not intended as a recruiting pitch, but to emphasize the fact that the Church with all of its activities is available to your boy in the service.

Servicemen have a marvelous opportunity to be missionaries for the Church through exemplary living. To be effective, this obviously must extend far beyond just living the Word of Wisdom. The group leader at Fort Ord said he stressed "tolerance without indulgence" to his men.

There are many boys who are lonely and yearn for some whole-some group identification but have no particular "religious roots." To interest them, it is important that we accept another as a friend for what he is and may become, rather than reject him for a habit we may not like.

There has been considerable criticism about the moral environment in the armed forces. The services are comprised of a cross-section of American manhood. Those who are inclined to be poor citizens in civilian life will probably not change much in the service. A young man who has received good moral and religious training at home will, by all odds, return home the same or better for his service experience. Happily,

there are many boys who enter the service in a near "dead-end" condition and respond admirably to the strict discipline and rugged military life. They return home wiser, more mature, and ready to assume a more conforming role in the community.

What your boy learns from his tour in the military will be determined by his attitude. If he enters with a "chip on his shoulder," there are those waiting to knock it off. For one who regards it as an opportunity to learn and meet an obligation, there will be great satisfaction and opportunities for him.

So parents take heart!

With the Almighty above, your sustaining love at home, and church buddies all around, *your boy will never be alone.*

True Science Is Our Ally

(Continued from page 635)

analytic geometry were obtained in three vivid dreams on the night of November 10, 1619.⁸ His biographer (Baillet) claimed that he was drunk, and Freud would no doubt have another answer. Perhaps we could say, inductively, that most men will object to any explanation involving direct or personal revelation from God. For prophets this rule is a hard reality.

Deduction, on the other hand, is the process of reasoning from accepted general laws, or postulates, to specific conclusions. Men have regarded this as one area where faith is not needed, except possibly in the formation of some initial postulates. Logicians have even tried to eliminate faith in the postulates by testing them logically for self-consistency and other desirable features.

In 1930 a German mathematician, David Hilbert, published a new set of postulates that seemed to resolve some old difficulties. At about the same time Kurt Gödel produced a proof that every deductive system must contain undecidable problems. In particular, Gödel proved that Hilbert's system could not be used to prove itself consistent. Mathematicians found themselves in the position of having to use a safe but inadequate system, or choose a more adequate system with unremovable risks.

Gödel's work was not generally known for a number of years, but mathematicians have finally realized the significance of his difficult theorems. His proofs were made by methods acceptable to all of the three principal branches in the philosophy of mathematics and thus provided mathematics with logically unremovable limitations.

The proven need for faith even in deductive processes came as a shock to mathematicians. There was no longer an area where pure reason could hold sway. In reviewing the situation, Frank DeSua said: "In view of the lack of a universally acceptable proof, belief in the consistency of mathematics becomes then somewhat a matter of faith than reason."⁹ He concluded his paper with the interesting comment: "Suppose we loosely define a religion as any discipline whose foundation rests on an element of faith, irrespective of any element of reason which may be present. Quantum mechanics for example would be a religion under this definition. But mathematics would hold the unique position of being the only branch of theology possessing a rigorous demonstration of the fact that it should be so classified."¹⁰ It is no wonder that DeSua claimed Gödel's theorems were among the most remarkable in all mathematics.

The new "theology" is certainly deficient from a Christian's point of view. We might even be tempted to look upon it with disdain were

it not for certain considerations. In the first place, we are taught to be tolerant of other people and methods. In the second place, an independent but similar conclusion, that faith is a basic element, only serves to strengthen the Christian position. Furthermore, God has asserted the value of independent results.¹¹

One consequence of Gödel's work is particularly interesting. Atheists and agnostics reject religion for its frank use of faith. For solace (and "proofs") they usually turn to the sciences, which in turn are based on some form of mathematics. Thus their "non-faith" philosophies are based on faith. It leaves them in a peculiar position.¹²

An established religion may argue that its truths came to it by the method of revelation, and hence are superior to the results of science, but if the scientific method itself involves revelation then this particular argument is invalid. President Hugh B. Brown has made a specific statement on this very issue. In an address to the faculty of the Brigham Young University he said: "You should be in the forefront of learning in all fields, for revelation does not come only through the prophet of God nor only directly from heaven in visions or dreams. Revelation may come in the laboratory, out of the test tube, out of the thinking mind and the inquiring soul, out of search and research and prayer and inspiration."¹³ Then near the end of his address he added: "Remember

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the message of the Master, 'Go into all the world and preach the gospel to every creature'?

"Sarnoff says science will provide the vehicle and make it possible to do just that, because we can stand in Salt Lake and talk to all the world, and regardless of their languages they will understand what we say, and thus will the world become prepared for the coming of the Son of God."¹⁴ Satellites have already made possible a worldwide television network, and experiments indicate that automatic translation

of languages by electronic computers is technically possible. An international, private televy system is no longer a mere "Buck Rogers" dream.

Scientists need to learn more about the religion they are aiding. The reverse is also true, but many religious people do not seem to realize that fact.¹⁵ If science and religion are to become as one, are they not basically one already? Isn't the division a man-made artificiality? President Brown enthusiastically presented this idea when he quoted

an unnamed person as follows: "The spirit of truth is the spirit of religion, whether occupied with sticks and stones or revelations and morals. There is a religiousness in all pure search for truth about anything as well as about everything. The failure of religion to foster knowledge in its own house has an indirect but a far-reaching effect on the whole educational system."¹⁶

It is obvious that the fruits of science have been used for evil purposes, and this has caused much concern among men; but the fear of such things as an atomic war is simply a misunderstanding of our scriptures. The deadly things are not mere physical objects.¹⁷ It did not take nuclear physics to destroy the Nephites. Sin was the destructive agent. If we are righteous we need fear nothing. If we are wicked we have cause to fear everything. The love of mystery leads the way to destruction. True science is the opposite of mystery, and anything that is light comes from God.¹⁸

Basically, every branch of human learning is in the same position as far as God is concerned. Men claim to have found evidence for his existence in everything from art to zoology, but until God speaks in clear and unmistakable terms, we must all move in a somewhat aimless fashion. Scientists cannot eliminate the need for prophets, nor should they even desire to do so.

Thus we see that all revelation is spiritual; temporal laws are only a subdivision of the spiritual. When scientists subdue the earth they are obeying a spiritual commandment.¹⁹ If their methods produce certain results a little later than some other branch of human endeavor they are no less deserving of a reward. On the other hand, the fact that science temporarily leads in a few areas does not give scientists a right to exalt themselves.

We should pray for increased faith and knowledge in every branch of learning so that all things pertaining to men might become as one in the truth.

FOOTNOTES

- ¹William Robert McConkie.
²To Dwight Whitney Morrow by Anne Morrow Lindbergh.
³To John Wallace Hamilton by John Wallace Hamilton, Jr.
⁴Thomas Carlyle, *Memoranda: Miss Carlyle*.
⁵To John D. Rockefeller, Jr. by Abby Aldrich Rockefeller.
⁶"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 17, 1962. Copyright 1962.

¹John A. Widtsoe, arranged by G. Homer Durham, *Evidences and Reconciliations*, Salt Lake City, Bookcraft, 1960, p. 140.

²William A. Granville, and others, *Elements of Calculus*, Boston, Ginn and Co., 1946, pp. 13-14.

³Joseph Fielding Smith, *Man . . . His Origin and Destiny*, Salt Lake City, Deseret Book Company, 1954, p. 540.

⁴Psalm 82:6; John 10:34, Phil. 2:5-6.

⁵Granville, *op. cit.*, p. 8.

⁶D&C 130:20-21, Gal. 6:7.

⁷Alma 32:26-43.

⁸Eric T. Bell, *Men of Mathematics*, New York, Dover Publications, 1937, p. 39.

⁹Frank DeSua, "Consistency and Completeness—a Resumé," *American Mathematical Monthly*, 63 (1956):305.

¹⁰*Ibid.*

¹¹2 Nephi 29:8.

¹²D&C 71:9-10.

¹³Hugh B. Brown, "Address by President Hugh B. Brown," *Brigham Young University Bulletin*, vol. 58, no. 38, Provo, Brigham Young University Press, 1961, p. 4.

¹⁴*Ibid.* p. 6.

¹⁵John 3:12; Gen. 1:28.

¹⁶Brown, *op. cit.*, p. 2.

¹⁷Matt. 10:28.

¹⁸Rev. 17:5, 2 Nephi 31:3, D&C 50:23-24.

¹⁹Gen. 1:28 plus D&C 29:34.

FLOWER ARRANGEMENTS BY FRANCES GORMAN RISER

All year, from the first day in spring
When violets dare to bloom,
Until chrysanthemums hail frost,
I go from room to room,
And everywhere, in vases, cups,
Jars, bottles tall and stout,
Gay jonquils, roses, fragrant weeds,
Are scattered all about.

True, artists might look skeptical
At lilies in a mug,
But they'll not see the shining face
Nor feel the pixie hug;
They'll never hear the happy laugh
As small hands, wet with dew,
Arrange each flower masterpiece—
"See, Mother, all for you!"

President David O. McKay

(Continued from page 641)

addresses; for example, from Carlisle: "Of all acts, is not for man repentance the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and, in fact, is dead."

Of Burns the President said, "His greatest power lay in the breadth and depth of his sympathetic soul." He often quotes, with the Scottish burr, such verses as the following; which, he says, expresses the poet's appreciation for the message of



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"Peace on earth, good will toward men."

"Then let us pray that come it may,
As come it will for a' that.
That sense an' worth, o'er a' the earth
Shall bear the gree an' a' that.

"For a' that and a' that,
It's coming yet for a' that,
That man to man, the world o'er,
Shall brithers be for a' that.

One of his favorite quotations from Scott is:

"Years rush by as like the wind,
We see not whence the eddy comes,
Nor witherward it is tending,
And we seem, ourselves, to witness
their flight
Without a sense that we are changed,
Yet time is beguiling man of his
strength
As the winds rob the trees of their
foliage."

And then we hear him add a line which his own life demonstrates, "Though time dims our youthfulness and affects the physical body, it cannot touch the spirit."

The President has a scintillating sense of humor and likes especially to hear and tell stories of Scottish thrift and economy. He agrees with Sir James Barrie that "the Scots are canny because they live among the Scotch."

Two years ago a few were privileged to stand with him at the cottage in Merthyr Tydfil, South Wales, where his mother, Jennette Evelyn Evans, was born. We noted how he was moved by memories of her as he dedicated a plaque on the wall of the old home. Here we beheld the fruit of two great family trees. The Scotch-Welsh roots, when transplanted, produced an illustrious American.

The eleven years that David O. McKay has served as President of the Church have been a period of unprecedented growth. On December 31, 1950, there were 180 stakes, composed of 1,541 wards and independent branches. As this is being written, the number of stakes is 335, with 3,288 wards and independent branches. Church membership has increased by more than 700,000. The number of missions and missionaries has almost doubled and annual convert baptisms multiplied by six.

In addition to the great missionary

activity of the Church during the administration of President McKay, the complete church organization and gospel program has been made available to thousands of church members in their native lands, where stakes have been organized and officered by local members. Also temples have been built and dedicated in Switzerland, California, New Zealand, and England. He recently presided at ground-breaking services and dedicated the imposing site for a new temple in Oakland, California.

As one of the greatest missionaries of all time he has encircled the globe and traveled by land, sea, and air approximately 1,000,000 miles. He has walked the cobbled streets of Scotland, traveled by horse and buggy, later by auto, and flown on jet airplanes to the far corners of the earth. Always he has left a blessing wherever he has gone, and his visits are never forgotten by the multitudes who welcome him.

We have seen his deep concern for the plight of a sorely tried, lonely and all-but-forgotten young person; his yearning solicitude and Christ-like compassion for one who has erred; we have seen him prayerfully consider and wisely solve problems that would affect the entire membership of the Church; each decision has been inspired and forward-looking as he has charted a course along lines dictated by the Holy Spirit for the upbuilding of the kingdom of God.

He is equally at home before the millions, seen and unseen at general conference, greeting a small child, or occasionally playing the organ for the hymn at the beginning of the weekly meeting of the First Presidency and the Council of the Twelve. His life is always one of service at the moment, and he serves humbly but magnificently.

One of the duties that fall upon the President is receiving and entertaining "very important persons" from many nations. We often hear such visitors comment on his warm and inspiring personality and his gracious hospitality. Many have been heard to say after an interview, "Why, he looks and speaks like a prophet." A recent guest of the President, a noted newspaper columnist, wrote: "President McKay is a man of 88 years, with a strong, friendly face, a contagious smile, an amazing memory, and a deep under-

standing of his fellow men. . . . I have met many of the religious leaders of the world, but none with more contagious humor, practical good sense, and homespun philosophy."

May God bless, continue to inspire, and spare to us for many years to come our beloved President, which prayer is intended to include his gracious, loyal, and universally beloved wife, Emma Rae Riggs McKay. To President David O. McKay, as he enters his ninetieth year, all the members of the Church extend greetings, love, and blessings as we continue to pray and sing, "We Thank Thee, O God, for a Prophet."

The Word of Wisdom

(Continued from page 652)

know something about aldehydes, and become familiar with the aldehyde called formaldehyde, for it is a friend of man. Formaldehyde is the prime ingredient used in embalming fluid. Since it always comes through in the smoke of a cigaret this in itself should be enough to keep one from smoking.

And now, the fifth reason! Again, those of us in the field of medicine are well impressed with the fact that where personal pleasure is involved, reasoning very often goes out the window. The vast majority of physicians now declare that there is a cause and effect relationship between smoking and certain diseases of the heart and lungs—yes, including cancer. Whose word would you take? Would you take that of the American Cancer Society or the American Heart Association, or the National Tuberculosis Society? Perhaps the statement by the Public Health Service would be acceptable! Would you take the word of the British Medical Society or the British Cancer Society or responsible medical organizations in Sweden, Denmark, or Norway? Every one of these associations and societies has published statements that there is cause and effect relationship between smoking and diseases of the heart and lungs, including cancer.

(To be continued)

*The State, Prayer, and the
Public Schools*

(Continued from page 622)

upheld the practice but was reversed 6-1, on appeal to the US Supreme Court.

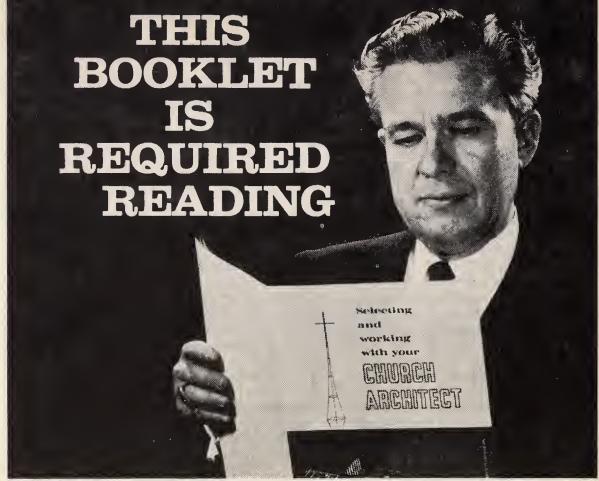
The country and the people generally seemed to judge the Supreme Court and its decision before either reading the opinion or getting the facts. Perhaps this is because the initial reporting, via radio, TV, press, and other media, was in the hands of journalists, who, although trained and expert in getting, analyzing, and reporting facts, are nevertheless not constitutional lawyers, a highly technical branch of jurisprudence. Unlike the President or Congress, those responsible for delivering judgments from the third branch, the Court, do not hold press conferences or prepare "boiler-plate" interpretations of their official acts. So, discussion of the decision will continue.

In principle, Justice Black's basic proposition that "it is no part of the business of government to compose official prayers for any group of Americans to recite," may seem sound. The armed services have Protestant, Jewish, and Catholic chaplains. Some Christians do not accept the idea that even the church should prescribe official prayers for its members; that prayer is a sacred, personal, private matter; that the Lord's prayer is a model, not a prescription. Silent, unuttered prayers, characterize some Christian groups. In others, virtually all prayers are prescribed, or models are set forth for every conceivable circumstance. Among the Latter-day Saints, only in the administration of the sacred rite of baptism and the Lord's supper are public prayer specifically and officially prescribed. One aspect of the judicial decision in the Roth case is that this freedom to prescribe or not, or how much to prescribe, is to remain the prerogative of the churches, their members, or of families and individuals—not of the government.

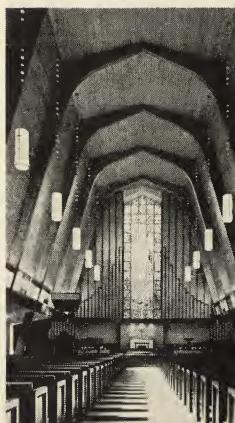
However, if the lines of future development, stemming from the Roth case, were to threaten the freedom of these same groups and citizens to observe the ritual of prayer in public schools, then the issue arouses deeper concerns. At the moment it seems that the intent of the majority of the Court was not to eliminate God, prayer, and popu-

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2	(These columns opposite present age indicate the amount that will be accumulated with earnings by the time the missionary is 19 years of age.)*							\$2,138.62 1,833.11
3								1,963.23 1,682.76
4								\$2,051.96 1,795.46 1,538.97
5								\$2,102.14 1,868.57 1,635.00 1,401.43
6								\$2,116.46 1,904.81 1,693.17 1,481.52 1,269.87
7								1,906.75 1,716.07 1,525.40 1,334.72 1,144.05
8								1,706.16 1,535.55 1,364.93 1,194.31 1,023.70
9								\$2,271.46 1,514.31 1,362.88 1,211.45 1,060.02 908.59
10								1,996.21 1,330.81 1,197.73 1,064.65 931.56 798.48
11	\$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17	
12	1,974.83	1,481.12	987.41	886.87	789.93	691.19	592.45	
13	\$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
16	964.67	771.73	578.80	385.87	347.28	308.69	270.11	231.52
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lar religious observance from public schools. Rather it was to strike at the undesirability of state-imposed and state-prescribed prayers for the public schools.

A review of the recommended (and locally-prescribed) words in the Roth case may help:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers, and our country."

Few Americans, if any, can take serious exception to the words themselves. They seem carefully designed to meet the especial objective of many important religious bodies. But the principle of *official prescription* is in point. This issue runs much deeper. The issue is that of the freedom of the individual, of like-minded individuals, against the political authority of those who, for a time and season, control a governmental body.

It appears that the Court did not rule on prayer as such, but on prescribed prayer. If state and local school boards remain silent on the subject, do not require or prescribe, but permit the freely offered prayer practices of each local community, many of the fears expressed with respect to the recent decision may be mollified. In other words, if prayer remains a matter of custom rather than legal prescription, those who object, if any, will have to seek political remedies rather than legal recourse. When in the minority, the dissenters may have to use restraint. Majorities, meanwhile will be wise to exercise wisdom before attempting to impose their particular religious practices on others.

The line that separates church and state is not an even, straight edge. The Roth case is merely another decision, based on a particular set of facts in the state of New York, marking the ragged boundary.

If the state cannot and should not dictate prayers in the interests of religious liberty and diversity, the state is thus limited and kept on one side of the line.

Since the doctrine of separation of church and state is also an expression of the doctrine of limited government, it implies that no one government, priest, church, corporation, labor union, party, or individual can have everything his own way. The necessity of maintaining balance between all these groups is the principal task of statesmanship and

the essence of constitutionalism. Prudent minds will watch the consequences of the Roth case and await additional developments. The first amendment, we may recall, restricts our governing authorities from prohibiting "the free exercise" of religion, as well as restraining them from issuing rules "respecting an establishment of religion."

Shoes and Stockings for Seven

(Continued from page 647)

next thing we knew, Grandma was standing there in the open door viewing the storm.

"No use being frightened," she calmly assured us. "I've seen many storms like this in my life, and I've survived them all."

Gathering confidence from Grandma's calm assurance, we came and stood beside her to look out and see what was happening.

The tall poplars along the fence were whipping and bowing before the wind. The elms in the yard were threshing their branches about, lash-

ing out in fury and fighting back at the rain and wind with every twig and branch. The ditch had overflowed its banks, and the water was a deep pond before the door, threatening to rise over the step and come in through the closed screen.

It was a real cloudburst, a gully-washer, and flood-maker. We felt a thrill of excited fear. The rain fell with a steady roar accompanied by forked lightning and those awful splitting crashes of thunder.

All of a sudden I remembered the shoes we had neglected to put on and had left carelessly on the bridge.

"Our shoes!" I cried. "They'll get wet!"

"Wet!" laughed Grandma. "If they are outside, they are probably sailing along with the creek by now and will end up down at the dam. I'm afraid you won't see them any more. But don't worry; we'll look for them in the morning. If we don't find them, I dare say you'll both get a new pair."

"We shouldn't have been so careless," I said, wondering what my folks would say.

"It's not such a tragedy," said Grandma comfortingly, "but I re-

member a time when the loss of a pair of shoes would have been the cause of great concern. It wasn't always easy getting shoes for all your aunts and uncles when they were little. Times were hard. In the summer the children could go barefoot, but when winter came, they just had to have shoes.

"We always depended on the Lord a lot in those early days. There was no one else we could depend on. He was good to us and helped us through many trying times.

"The farm wasn't always like it is now. When we first came here, your grandpa and I, it was all sage and rabbit brush, just like the hills out there. We were homesteading and . . ."

"What's homesteading?" we wanted to know.

"The government used to let folks have land if they would live on it, build a house, and make improvements. It didn't cost much in money, but an awful lot in hard work and back-breaking toil. We had to clear the land and fence it before seeds could be planted. And of course we had to build a place to live in."



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"Did you build this house yourselves?" Bea asked. Grandma waited for a loud clap of thunder to die down.

"We didn't have this house at first," she went on. "Our first home was just one room with an adobe fireplace. If we were in that house tonight, we'd really get wet. The roof leaked and often needed repairing, but we were happy and contented, and it was there our first little girl was born."

"Grandpa worked so hard clearing and fencing the land, planting crops, and taking care of stock, I couldn't help as much as I wanted to as I was very ill most of the time. We seemed to be doing very well, though. The years went by and we had good crops—always enough to supply us and our stock with food through the winters."

"Then one year—1891, I believe it was—the ground hogs seemed to pop up all over the place. They came

from miles around and began to eat the hay and grain. They didn't stop until the fields were bare. We fought them for five years."

"Did you get rid of them then?" I asked.

"Yes, after the dam was built, they went away. I don't know why. We were glad to see the last of them. It was the third year after they came that we had such a hard time. We had eight children then. I was expecting the ninth."

"It seems that the ground hogs would become dormant the last part of July, so we could harvest one crop of hay before the cold weather set in. But it was barely enough to feed the stock through the winter."

"It was late fall, and the children all needed shoes except the baby. That meant seven pairs. We had a young beef, and your grandpa decided to kill and sell it."

"Then you got the shoes," said Bea happily.

"No, no. The money from the beef was barely enough to buy flour for the winter. When the children knew Pa was going to sell the beef, they gathered around and began clamoring for new shoes. They needed them so badly, and I was heartsick when I had to tell them we couldn't afford them."

"Please, Ma, just get part of the flour now. You'll be able to get some more later," they begged.

"I knew from struggles we'd had the past few years that we'd have to get the flour. There just wouldn't be any shoes. My heart ached to see their disappointment."

"Pa went to a neighboring town to sell the beef. He was feeling downhearted about the crop failure again and was wondering about a new poison he might try next year to get rid of the ground hogs. He sold the beef and was walking down the street when he met a man who had owed him three dollars for several years. The man paid the debt, and Pa gratefully pocketed the money, wishing all the while it could have been a much larger sum."

"Pa was very kind-hearted, and it grieved him not being able to give his family all they needed." Grandma paused, and I thought she must be dozing when she went on.

"Well, when your grandpa came home, he handed me the three dollars and said, 'Take this and get what you can for the children.'

"I was so happy for a moment,

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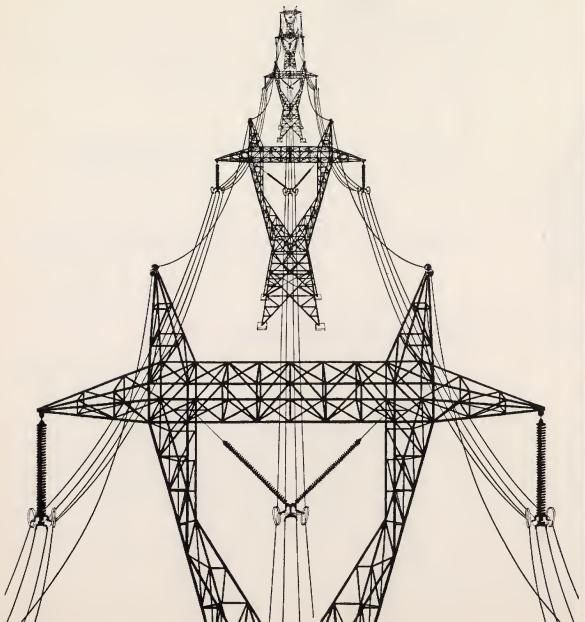


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then I remembered—seven pairs of shoes. Three dollars wouldn't buy that many shoes, even in those days. I decided I might be able to get two pairs, but how could I choose which of the seven to buy these for? They were all barefoot, and I hated to make the decision."

"I hope my mother was one of the lucky ones," I said.

"And mine," echoed Bea.

"A few days later, your grandpa had to take a load of grain to a neighboring town. I decided, ill as I was, to go with him and see if I could do any better there with my three dollars than in our own town."

"It was a long, jolty ride on the wagon—dusty, too. All the way I was saying to myself, 'Which ones?' If I bought for the older ones, the others would feel I was showing favoritism. I prayed about it. I knew the Lord had blessed and helped us, and somehow I couldn't see five little children going through the winter without shoes."

"The bishop had told us many times that we would never want if we paid our tithing. We did pay our tithing faithfully. Your grandpa always paid his tenth on what he earned for hauling wood and other jobs he was able to do in the winter. We took a tenth of our eggs, butter, grain, and hay to the bishop's storehouse."

"What a funny way to pay tithing," we laughed.

"That's the way most folks did it in the early days. They just didn't have much money," Grandma went on. "Most of the people were farming and just had their produce. It was accepted as tithing."

"Well, as we drove along behind the old work horses, I saw ground hogs sitting on the edge of their holes watching us curiously. I hated the little beasts."

Grandma laughed a little and went on. "I felt as if ground hogs should be wiped right off the earth. They were to blame for our problems and had robbed my children of their shoes. I wished I knew how to make shoes out of their nasty little hides and I would do it."

Bea and I giggled.

"We finally reached our destination, and I still didn't know what to do. I asked Pa, and he just wasn't any help at all. While he was unloading at the mill, I walked down into town and looked into the store windows. So many things I saw that

would have delighted the girls. And, oh, how I wanted some of the oranges I saw piled high in a grocery store I passed. I didn't dare look long at anything except shoes."

"As I passed one store I saw what I was looking for in the window, so I went in and there I saw tables and tables piled up with shoes of all sizes. I looked them over. There was a cute little pair with red tops and black buttons and I wanted them so much for one of the little girls."

"Grandma, you did get my mother a pair, didn't you?" I said hopefully.

"And mine," said Bea.

"Your mother wasn't born at this time, Bea," said Grandma.

"Oh," said Bea, disappointed.

"Don't be so curious, girls. Just wait until I'm through with my story," Grandma went on, laughing softly. "Well, I finally made up my mind to get the shoes for the two oldest girls."

"Oh, was my mother one of the

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oldest?" I interrupted again.

"Now just wait," said Grandma. "I picked out two shiny pairs of high button shoes and took them over to the clerk and asked her how much they were. I was almost ready to cry, and I wanted to get out of that store in a hurry. All those shoes and I could afford only two pairs.

"The shoes are twenty-five cents a pair," said the clerk. "Your choice of any shoes in the store for twenty-five cents." I was so surprised that I stood and gaped. I thought I must be dreaming. Whoever heard of shoes at such a price? I just didn't realize for a minute what her words meant. Then I nearly cried anyway, because I was so happy. Shoes for all the children! And stockings, too!

"I felt so thankful I just said over and over to myself, 'Thank you, Heavenly Father, thank you,' as I picked out five more pairs of shoes and seven pairs of stockings. I rushed away from the store to meet Pa and tell him the good news. He didn't seem much surprised, but was very happy and said in his quiet way 'Fire sales can be mighty convenient sometimes.'

"On the way home next day he kept pulling his old Jew's harp out of his pocket and humming into it, 'God moves in a mysterious way his wonders to perform.'"

"Twenty-five cents a pair!" I exclaimed.

"I hardly think you'd find a store selling shoes that cheaply nowadays, even at a fire sale," laughed Grandma. "Now you'd better scoot over into your own bed and get to sleep. There'll be no more thunder tonight." Grandma yawned.

"I'm so glad all the children got shoes," I murmured as I dropped off to sleep.

The farm looked beautifully clean in the morning sun. The bath of the night before had been topped off with a liberal application of an Eau de Cologne of nature's own blending—wet earth, sage, wild snowballs, and other hillside fragrances. It smelled wonderful.

We didn't find our shoes. Grandma always said it was an ill wind that blew no one good, so I hoped some little creature, a mouse, a frog, even a nasty little ground hog might find a place of shelter in the shoes, wherever they were.

Teachers, What about Your Lesson Application?

(Continued from page 649)

whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, . . ." (Matt. 7:24.) After intensive instructions to the twelve, he declared: "Go ye therefore, and teach all nations, . . . to observe all things whatsoever I have commanded you: . . ." (*Ibid.*, 28:19-20.)

The Lord's instructions to these Church leaders did not end with the admonition merely to teach others, with understanding to the point of attaining conviction. He emphasized: "Teach all nations . . . to observe all things whatsoever I have commanded you." This, that all should become "doers of the word." The apostolic "teachers" were instructed to assign their "students" to apply literally the principles of truth presented. They were taught to help "students" link their immediate learning experience with the world of reality. This was also the Savior's final charge to the church leaders before his ascension into heaven.

Christ's "students" were assigned by him, after obtaining sufficient understanding and conviction of his teachings, to be baptized and "sin no more." To the receptive student, such application assignments may be followed with promptings of the Holy Ghost, leading to increased insight into the Lord's laws and the prophetic teachings of the scriptures.

To the rich young ruler who announced that he kept all of the commandments, Christ said: ". . . One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: . . ." (Mark 10:21.) The young ruler turned away, refusing an assignment which would have truly made him a "doer" and would have linked him to the Master and eternal life. With the Savior, an understanding or even a testimony of the law was not sufficient. His students were to *apply* the assigned principles of truth in their everyday lives.

The greatest of all teachers has assigned to us, as his "pupils," many other laws of "doing," of application, and of personal involvement. To the church membership he gave the Sacrament as a means of reminding them of their obligation relative to

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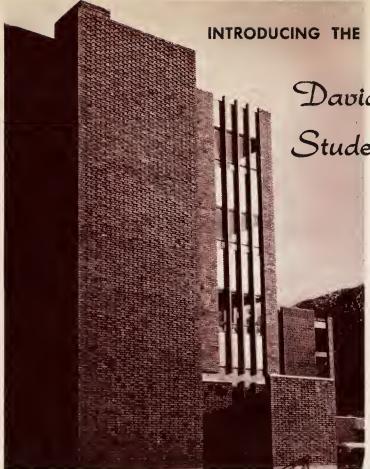
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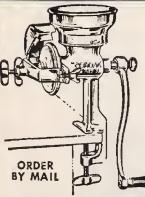
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the atoning sacrifice. He requires "doing" by all who would claim to be his "students." He desires that all have a Church responsibility, that members go to the temple, on a mission, attend church meetings, pay tithing, live the Word of Wisdom, donate work on the welfare farm, help the unfortunate among other acts of "doing." Thus, the receptive student is constantly reminded of the assignments he has been given, and the day will come when every individual will stand before him for a "grade" on how well he has listened to and applied his application assignments. To teachers of the gospel, he could very well add: "How have you helped your students apply my doctrine? Are your pupils doers of the word, and not hearers only?"

There are other examples of "doing" through the application assignment. The writer would suggest that teachers, in preparing for their next lesson, utilize a large part of the time in developing motivating methods which will lead students to apply their teachings. Try to create procedures that will link students in the classroom with the outside world of reality.

Following are a few examples of other application assignments which might serve to make for more successful teaching.

(1) For teaching the third commandment, have students carry a slip of paper on their person and write swear words they might say over a twenty-four hour period. In the next class discuss how swearing might be overcome. Repeat the above assignment and encourage each student to compare his first slip of paper with the second. This assignment might be repeated one or two weeks later. The nonswearing students could be given assignments in other areas.

(2) In a lesson on prayer, suggest that students who do not have family prayer in their homes carry out a plan to encourage it with their families. How approaches might be made should be drawn from the students and not dictated by the teacher. Undue pressures must not be placed on the students to carry out this project.

(3) Teach a lesson on the divinity of the mission of the Prophet Joseph Smith with the assignment for students to go into their own homes and play the role of missionaries,

THE FACT FINDING
AND REPORTING COMMITTEE

I

Objective No. 6.

Tell them about it: A quorum may be engaged in a well-rounded program of fraternal and social activities, yet at the same time may appear dead to some of its members. If a member is engaged in active quorum work and is present at all meetings where events are announced, he will be informed of many things, but suppose he is the ward Aaronic Priesthood supervisor, a position which requires him to be at other places during the weekly quorum or group meeting. Who tells him about events or responsibilities? Or, more often, assume the member to be one who does not attend at all; that man will know nothing about quorum affairs.

From these two examples it is evident that a live quorum could well issue a bulletin which *each* member is to receive. In those quorums that have found it worthwhile, it is usually issued monthly. It should contain pithy, terse announcements of events to come, of projects and of decisions made which affect the members. It contains news of other quorum members,



This collage includes several items related to the Church of Jesus Christ of Latter-day Saints:

- A large image of a church building with steeple and a statue.
- A magazine cover titled "Church" with a date stamp "Week Ending May 25, 1945".
- A small inset image showing a person's face.
- A newspaper clipping from "The Church News" with the heading "SEVENTY'S SENTINEL".
- A newspaper clipping from "The Church News" with the heading "News of The Church of Jesus Christ of Latter-day Saints".
- A small image of a building with a balcony.
- A section of a magazine page with the text "A SECTION OF THE DESERT NEWS AND SALT LAKE PROGRAM".
- A date stamp "Week Ending July 7, 1945".

especially those away from home. Why not include addresses of missionaries and servicemen with invitations to write to them? It will be to the advantage of the quorum to have news items in the local newspaper, but it is more advantageous to have the item appear in the monthly quorum bulletin.

Objective No. 4.

The monthly letter to the absent members: It need not be long, if it is accompanied by the monthly news bulletin which gives the detail of quorum activity, hopes, and aspirations.

If it is important that members at home receive the bulletin, it is doubly important that the members in the Armed Services and missionaries away from the quorum receive it.

II

Loneliness and a feeling of being forgotten are common among quorum members in the Armed Services. It takes but little to remind them that we love them—two of these items are The Improvement Era and the Church News.

Membership Records Of Servicemen And Missionaries

The First Presidency has authorized a change of procedure in the handling of the original white membership records of servicemen and missionaries whose parents move to new locations while the serviceman or missionary is still serving away from home. This change, as authorized, will permit the young man's or young lady's membership record to be forwarded to the new ward with those of his or her parents.

When transferring the membership record of a serviceman or missionary with those of his or her parents, it is requested that the following letter of transmittal be attached to the membership record of the serviceman or missionary. This letter should be signed by the bishop, supplying appropriate information on each of the four statements indicated.

Suggested Memorandum to Accompany Membership Records of Servicemen and Missionaries

Bishop Ward Stake
Dear Bishop
Brother (Sister) a serviceman (missionary)
serving in is the son (daughter) of Brother and Sister
who are moving from our ward to your ward.
Inasmuch as he (she) is in the service (on a mission), we wish to report the
following information:

1. His (Her) Deseret News Church Section subscription expires on
2. His (Her) subscription to "The Improvement Era" expires on
3. He (She) last received a letter from me as his (her) bishop on
4. The last correspondence from the elders quorum was on

If at all possible, we would like Elder (Sister) to report his (her) mission to our ward as well as yours at the time of his (her) release.

Sincerely yours,
Bishop

Under the circumstances described above, new leaders and quorum officers, unknown to the young man on a mission or in the service, will be writing him. Should they fail to do so, the warmth of his backing from home will be lost.

Ward and quorum leaders should be prompt to establish relations with these young men, as soon as the family membership records are received in the new ward.



The responsibility for sending these magazines to the servicemen is the responsibility of the fact-finding committee; that is, this committee takes steps to be sure that the Church publications are sent. Of course, it is an item of budget in the quorum. So the fact-finding committee makes certain that the personal welfare committee has the financial cost of this project in mind when it makes up the quorum budget and that the subscriptions are promptly ordered.

Perhaps the young man in the service can afford to buy these. This is not a matter of affording—it is a matter of reaching, of reaching out the hand of fellowship to the absent member. It is like saying to him, "We can't be with you in person, but we are with you in spirit, and we send you this gift to remind you of our affection and as a message which binds us in the common cause of our eternal salvation."

Have no misunderstanding about this. It will bind you more than any of us can realize or understand.

III

We reprint a notice from "The Messenger," the Presiding Bishopric's monthly bulletin:

THE PRESIDING BISHOPRIC'S PAGE

HOW WILL YOUR FUTURE FARE— ILL OR WELL?

How would you like to have someone else select a girl for you to marry? An interesting story is told in the Bible (Genesis 24) about Abraham sending his servant to select a wife for his son Isaac. On this occasion, a caravan was outfitted with precious jewels and other finery to present to the family of the girl selected. Undoubtedly, most of you would say, "This is kind of you, Dad, but there are a few things I prefer doing for myself."

Sometime you may wish that you had the wealth of Abraham to help influence a girl into deciding to be your partner in marriage. It is not intended that a person should wait until he has secured an abundance of material wealth before he persuades his sweetheart to accept him in marriage, nor should the girl want a financial statement to determine the solvency of her suitor.

There are, however, some extremely important aspects in selecting a partner which should be given serious consideration prior to marriage. Every young man should have the potential to provide adequately for a wife. This means simply that he should be responsible and capable enough to earn sufficient money to enable her to remain at home and take care of the family and household affairs. In order to do this, it is necessary for him to prepare and train himself for a job which will earn sufficient income to buy those things which are necessary.

Great changes have taken place in our economy. Isaac inherited his wealth from his father; hence, he was able to provide for his wife satisfactorily because of this accumulation by his father over a number of years. Most are not this fortunate. The only wealth you can offer to the person of your choice is your ability to secure employment which will give sufficient



remuneration and opportunity for advancement to provide adequately for your family. Twenty years ago, a high school education may have been sufficient qualification for a person to find a good job. Today, a high school education is not enough to obtain a satisfactory position. The present era demands additional training beyond high school in order to become specialized for a particular field. A college education in many fields is mandatory. Training in a technical institution is a must in most of the craft fields.

A large company, located in the western part of the United States, recently stated that of approximately 2,000 applications which are received a month, there are only approximately 250 persons who are hired. The majority of these 2,000 applications are from people who do not have a high school education or who have only a high school education and no specialized training. They also explained that they had many current job openings they were seriously trying to fill, many in the technical field, and they were spending thousands of dollars traveling all over the United States in an effort to find people with these technical skills.

This should give you an insight into the future. If you are interested in becoming one of the 2,000 who have no technical background, then you are also saying you are not interested in preparing satisfactorily for marriage. If you are interested in providing satisfactorily for a family, you are also saying you would like to obtain additional education so you will be in demand.

A great number of the divorces in the United States today are a result of financial difficulties. One way to help secure marital happiness is by making sure there is enough money to buy the necessities. Statistics also indicate that there are more marriages with people between the ages of 17 to 19 than ever before.

This implies that people are getting married before they have the education and training which is so necessary. Some feel that they will go on and get more education after they are married, but in the greater majority of cases, a baby comes along, and the man needs to provide for the family. Early marriages are one of the most serious obstacles toward gaining education. The biggest contributing factor to early marriage is early dating and premature association with the opposite sex. If you are sincerely interested in having a happy, joyous married life, you should be concerned more with becoming sufficiently educated and trained to provide adequately

for a family. This means you should avoid excessive dating and going steady.

Your future happiness depends largely upon the decisions that you make now. Do you have the courage to discipline yourself to study when you do not feel like studying, to refuse the requests of your friends who are urging you to bypass your homework to attend a movie or a dance? Do you have the self-control to work and make every minute of the day profitable? These are some of the qualities needed to make your future healthy, joyous, and happy. It is up to you. How will your future fare—ill or well?

PRESERVING IDEAL FAMILY LIFE WARD TEACHING SUPPLEMENT FOR OCTOBER

John Ruskin once said: "This is the true nature of home—it is the place of peace." The peace of which he speaks is the feeling of unity and harmony resulting from love, kindness, and consideration among the family members. This peace, however, does not come about of its own accord. The family must exert extra effort in making the home peaceful and pleasant. This, of course, requires the co-operation of each member of the family. Just as a radio is less effective if one tube is not functioning correctly, so a family is not at its best if one member is not in harmony with the others. The family organization is a unit in the great and perfect organization of God's work. Because of the importance of the family in the plan of God, each family unit should have as its goal an ideal family life in order to fit into this perfect plan.

Too many people think of home as Robert Frost facetiously defines it: "Home is the place where, when you have to go there, they have to take you in." It is too often considered only as a place to eat and sleep, where we must tolerate other people supposedly interfering or getting in our way. Because we know the members of our family better than we know our neighbors, and because we live in such close association with them, we frequently treat our own family in a more disrespectful manner than we treat the people across the street. We have the mistaken idea that this more intimate association gives us the right to be inconsiderate and unkind. This does not contribute to a peaceful home.

We all realize the importance of love in a home, and we most often show our love in times of joy or sorrow. But what is our attitude during the day in the normal associations and activities of the family? Are we always considerate and kind? Or do we quarrel over trifles, speak unkindly, or neglect to assist in performing the necessary duties of the home. To preserve an ideal family life filled with happiness and peace, our love for each other must be a constantly

burning flame, radiating warmth and light every minute of the day in all circumstances and situations.

An ideal family shares its happiness and sorrow, its achievements and activities. Birthdays, anniversaries, and special holidays are particularly adaptive to family sharing, as are graduations, weddings, and so forth. However, we need not wait for these special occasions to arise in order to participate in a family activity. We can create our own special occasions. Family nights, cookouts in the back yard, picnics in the canyon, an evening of reading or singing, or even a walk around the block or to the corner ice cream store can add to family unity and harmony.

Family life can be ideal only if every family member is seeking the same goals and observing the same standards, which may include Church activity and service, gospel knowledge, missions, college educations, Christlike living, etc. When the whole family is working together as a team, and each member is encouraging and assisting in attaining the ideal, there is a common purpose which draws the family into a closely knit group. Striving toward these goals gives the family a feeling of unity and solidarity which is absent when each member goes his own way, seeking to satisfy only his own wants and desires.

Perhaps the most important quality necessary in reaching the goal of ideal family life is spirituality—making God a part of the family. This involves church attendance, family prayer, family worship, and teaching and observing gospel ideals in the home. "Families that pray together, stay together." A family on its knees cannot fail to perceive a closeness and a unity with each other and with God. Spirituality and living gospel principles are the threads which should run through all family associations, tying the members together in unity, harmony, and love.

President David O. McKay has said: "It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home."

FLORENCE S. JACOBSEN



MARGARET R. JACKSON



EXECUTIVE HOMEMAKERS

DOROTHY P. HOLT



TODAY'S FAMILY. FLORENCE B. PINNOCK, EDITOR

Traveling the world over it would be hard to find three more completely feminine women than the YWMIA general presidency. First of all they are wives and mothers, next they are efficient executives. Florence S. Jacobsen, Margaret R. Jackson, and Dorothy P. Holt have many things in common. They all cherish their families; each has children still living at home; they all enjoy their lovely homes; and each has a deep testimony of the truthfulness and the importance of the work she has been called to do in the Church. When this call came to them, they were all very busy, being devoted wives, loving mothers, and gracious homemakers. This has not changed, they are still doing all this, but they are busier than ever, devoting many hours a week to supervising the YWMIA.

As they took on all this added responsibility, they decided to do two things, first, to be sure that they and their families were good Latter-day Saints and true examples of what MIA teaches; second, not to neglect their families in any way, and even though much of each day must be spent at the Mutual offices, they would earnestly try to be home by 3:30 when their children would be coming in from school. Where are they finding the time to do all this? They are stretching their twenty-four hours a day by planning ahead each minute of each hour, for a mother is not supposed to use Church work as an excuse to neglect her family. Houses can be kept clean; good nourishing meals can be served; time can be found to guide and teach





and listen to each child if organization is used. Church work does supersede parties, etc., and being a good wife and mother does top all other activities, but organizing one's time can accomplish the almost impossible.

Sister Florence Jacobsen grew up with six brothers and one sister. In her married life her children have all been sons—three to be exact. Perhaps this has a great deal to do with her understanding of young boys and now for her love for all the young girls in the Church. The four years she spent as mission mother in the Eastern States Mission added also to her great love and respect for young people. As I talked with Sister Jacobsen I discovered her enjoyment for all the womanly arts. Yes, she loves to sew, knit, do needlepoint, make ceramics, decorate her home, keep up her large garden, cook, and entertain her friends. She does all these things expertly. Her decorating extends out of her home. When Bonneville Stake House was built a few years ago, Sister Jacobsen and Sister Jackson supervised much of the decorating. The mission home in New York City is handsome because she helped make it so, and now Sister Jacobsen, with the help of her counselors, is making the new YWMIA offices tastefully homey and beautiful.

When I asked her if she did all her own housework, she said that for twenty-one years she had the same efficient Dutch woman in one day a week to help her. Isn't that some kind of record—one woman for twenty-one years? She delights in preparing good food, and to prove it she is sharing several recipes with us.

Sister Margaret R. Jackson is also a past master at all the womanly arts. Her fine children, happy husband, and lovely home are a testimonial to her skills. She too has been a mission mother, with her field of duty in the New England states. The mission home in Cambridge was decorated so charmingly in New England style by her. There is a sweet graciousness about Sister Jackson that warmly attracts person to her. She says she is "happy as a lark" in her kitchen. She loves to cook, and her delicious dinners prove it. It is relaxing for her to go into the kitchen and prepare food for her family and friends. When asked if she liked to sew, she said all she needed was the time. She too has a feeling for artistic, exquisite things and combines them to make a lovely home. All of her friends like to describe a party she has given or a table she has decorated or a Christmas theme she has carried out throughout her home. Years after she left the New England Mission the people there still talked about the delightful table decorations she created and of her gentle charm. Margaret is a perfectionist in the finest meaning of the word.

Dorothy P. Holt is another superb homemaker. Sewing, cooking, decorating are arts in which she is proficient. She is creative in all she does, and when I asked her what she liked to do best, she laughingly said, "Make something out of nothing." This came about in a gradual way over the more than twenty years she has been working in Mutual. As any MIA worker can testify, imagination and creativeness must take the place of dollars when decorating a hall for a dance or putting on a three-act play, or carrying out the 101 other activities enjoyed in this organization. Sister Holt says she was fortunate to have the privilege of working with Sister Gladys Young, wife of S. Dilworth Young. Sister Young was a past master at making costumes and scenery out of draperies, curtains, old velvet, lace, flowers, and dyed sheets. They

worked together on many MIA projects. She has carried this creativeness into her home. Have you ever made a graceful centerpiece for your dining table out of two old chandeliers? Dorothy has, and that is not all, her imagination touches everything about her. To her nothing is more fun than to go antique hunting, then to come home and cut, paint, and refinish and have something lovely that costs just a few pennies and a great deal of elbow grease. Again time is the short factor to her many hobbies. This lack of time has helped her to find numerous shortcuts in cooking. Prepared, package foods plus her creative twist, and she has a dinner to which her friends vie for invitations.

New neighbors or a friend in trouble can always depend on Dorothy knocking at their door with

PROMISE BY THERMELA IRELAND

*Fall fits the earth like a worn, leather glove
Weathered, brown, ragged, and torn,
Beneath this thin blanket of ominous-
ness,
Future new flowers are born.*

something good to eat in her hands. To be a friend to her means actively to do something for someone. Her imagination never sleeps, and these attributes will add richness to the MIA program.

SOME RECIPES FROM FLORENCE S. JACOBSEN'S FILES

Honey Cookies (no sugar)

$\frac{3}{4}$ cup shortening
 $\frac{3}{4}$ cup honey (at room temperature)
2 eggs
1 teaspoon vanilla
 $\frac{1}{2}$ teaspoon soda
 $\frac{1}{2}$ teaspoon salt
2 teaspoons baking powder
 $\frac{1}{2}$ teaspoon nutmeg
 $2\frac{1}{2}$ cups flour
 $1\frac{1}{2}$ cups raisins or nuts or a mixture
of both

Beat the honey into the shortening, add beaten eggs, and the vanilla. Mix and sift dry ingredients together

and add to the first mixture. Drop by teaspoon on greased cookie sheet and flatten out slightly. Bake at 375 degrees F. for 10 minutes until golden brown.

Ice Box Rolls

These rolls can be formed into Parker House rolls, cinnamon rolls, or into a fancy bread.

4 $\frac{1}{2}$ cups flour
 $\frac{1}{2}$ cup sugar
 $\frac{1}{4}$ cup warm water
 $\frac{1}{2}$ cup lukewarm melted shortening
1 cup warm water
1 yeast cake
1 teaspoon salt
3 well-beaten eggs

Add the yeast to the $\frac{1}{4}$ cup warm water and stir until dissolved. Add beaten eggs, sugar, 1 cup water, salt, and melted shortening. Mix well. Stir in the flour—making a soft dough. Cover and let rise to double in bulk. Punch down and place covered in refrigerator. Will keep for 48 hours in the refrigerator. Roll out into desired type rolls and let rise one hour before baking at 400 degrees F. for 10 or 15 minutes.

Favorite Fruit Salad Dressing

$\frac{1}{2}$ cup sugar
2 tablespoons flour
1 cup boiling water (fruit juices
may be substituted)
1 cup whipping cream
Grated rind of 1 orange
Grated rind of 1 lemon

Combine sugar, flour, and mix well and add to boiling liquid, stirring rapidly. Cook until clear—remove from stove, chill, and add grated rind of orange and lemon and the cream that has been whipped. Use a topping for fruit salad. Will keep for several days in refrigerator.

Pineapple Salad (serves 18)

2 packages lemon Jello
 $1\frac{1}{2}$ cups boiling water
2 cups crushed pineapple and juice
 $\frac{1}{2}$ cups sugar
2 cups grated mild cheese
1 pint whipping cream

Mix the sugar and crushed pineapple together and bring to a boil and cook for 10 minutes and remove

from stove. Dissolve 2 packages lemon Jello in 1½ cups boiling water. Add dissolved Jello syrup to pineapple syrup and chill until set. When set, beat mixture until foamy. Add grated cheese and cream that has been whipped and let set several hours. Serve on crisp lettuce leaves. Very nice for an open house, reception, or just family dinner.

**RECIPES FROM
MARGARET R. JACKSON'S FILES**

Whole Wheat Bread

1 yeast cake
 ¼ cup lukewarm water
 2 teaspoons shortening
 2 scant tablespoons sugar
 ½ teaspoon sugar
 2 tablespoons honey
 2½ teaspoons salt
 1½ cups boiling water
 ½ cup evaporated milk
 3 cups flour (white)
 3 cups whole wheat flour

Dissolve the yeast and ½ teaspoon sugar in the ¼ cup lukewarm water. Combine the 2 tablespoons sugar, shortening, honey, salt, boiling water, evaporated milk. When it is lukewarm, add the yeast mixture. Then add the flours mixed together. Beat and let rise once. Mold into two loaves. Put in cold oven. Set the oven at 400 degrees F. Turn on heat for 1 minute then off. After 30 minutes turn on again at 400 degrees F. and bake 45 to 50 minutes.

Muffin Whirls

2 cups sifted flour
 3 teaspoons baking powder
 ½ teaspoon salt
 ½ cup and 2 tablespoons sugar
 4 tablespoons shortening (half butter)
 1 egg well beaten
 ½ cup milk
 2 tablespoons melted butter
 3 tablespoons grated orange rind

Sift together the flour, baking powder, salt, and the 2 tablespoons sugar. Work in shortening till it is like coarse corn meal. Combine egg with milk and add enough only to moisten dry ingredients. Turn on to well-floured board and knead ½ the dough. Roll in rectangle 6 by 16 inches and ¾ in. thick. Brush with the melted butter and sprinkle with half the remaining sugar and orange

For a Girl's Most Cherished Moment

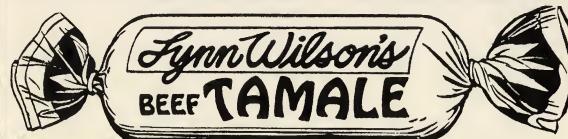


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rind. Roll up jelly roll fashion and cut in $\frac{1}{4}$ inch crosswise and place cut side down in muffin tins. Repeat with other half of dough. Bake at 425 degrees F. for 20 to 25 minutes.

Fruit Cocktail

2 cups water
2 cups sugar
pinch salt
1 cup orange juice
juice of 3 lemons
1 small can crushed pineapple
3 bananas mashed

Dissolve the sugar and salt in the water, then add the remaining ingredients. Put in refrigerator trays and freeze overnight. Spoon into sherbet glasses. Pour "Upper Ten" over just before serving, and garnish with mint or cherry. This is also delicious served in tall glasses with grape juice poured over it. Cooling and delicious.

Lime Delight

1 13 oz. can evaporated milk
1 package lime flavored gelatin
(3 oz. pkg.)
1 $\frac{3}{4}$ cups hot water
 $\frac{1}{4}$ cup lime juice
2 tablespoons lemon juice
1 cup sugar
3 cups "coconut crisp cookie" crumbs
 $\frac{1}{2}$ cup melted butter
3 oz. semi-sweet chocolate

Chill the milk in the freezing compartment till milk starts to freeze. Dissolve the gelatin in hot water. Chill till partly set. Then whip till fluffy, stir in juices and sugar. Whip the milk until it is stiff. Fold in the gelatin mixture. Combine the crumbs and melted butter. Press into bottom of glass dish. Pour in gelatin mixture. Garnish with shaved semi-sweet chocolate. Store in the refrigerator. Make day before serving.

RECIPES FROM DOROTHY P. HOLT'S FILES

Our Favorite Baked Beans

1 $\frac{1}{2}$ can pork and beans
 $\frac{3}{4}$ cup sugar
 $\frac{1}{2}$ cup catsup
 $\frac{1}{2}$ teaspoon cinnamon
 $\frac{1}{4}$ teaspoon nutmeg
1 onion—chopped
3 slices of bacon cut in small pieces

Mix all ingredients together. Place in casserole, top with crushed corn flakes, and bake at 300 degrees F. for 45 minutes. Can be put together ahead of time for more flavor and then baked at time of use.

Hot Peach One Crust Pie

One quart or one #2 $\frac{1}{2}$ can of peaches with juice.
Strain juice and heat.

Thicken with 3 tablespoons cornstarch mixed with $\frac{1}{2}$ cup sugar. Add the drained sliced peaches. Place in a 3 inch deep baking dish—dot with butter and sprinkle with cinnamon. Cover with pie crust. Bake 15 to 20 minutes in a hot oven. Serve hot topped with vanilla ice cream.

Orange Muffins

1 cup sugar
4 tablespoons soft butter
1 slightly beaten egg
1 cup buttermilk
 $\frac{1}{2}$ teaspoon salt
1 teaspoon soda
1 teaspoon vanilla
1 small orange rind ground twice
1 cup ground raisins
2 cups sifted flour
 $\frac{1}{2}$ cup nuts if desired

Squeeze juice from the orange. Grind rind once and then again with the raisins. Sift the flour, salt, and soda twice. Cream the butter and sugar and egg. Combine all with buttermilk. Don't beat, just stir slightly. Grease muffin pans well. Put in oven immediately at 350 degrees F. for 15 to 20 minutes.

Strawberry Angel Dessert

1 large angel food cake broken into pieces the size of marshmallows
1 package strawberry chiffon pudding mix
2 packages frozen strawberries, thawed and drained.

Make the pudding according to directions using strawberry juice from the frozen strawberries for liquid. Fold in strawberries and angel food pieces. Spread out in 2 or 3 inch deep cake pan and refrigerate for several hours. Serve with whipped cream. Top with strawberries. (Either lemon or chocolate pudding may be used for variety.)

Learn to Know God

(Continued from page 633)

his commandments ourselves, then are we to that extent in rebellion against God, and if we are in rebellion against him in any degree can we teach a sincere devotion to the young people of this Church? How real is God to you? Real enough to persuade you to serve him faithfully?

If he is not now such a reality to you, is not your first duty and your first obligation to learn to know him? We cannot have eternal life without such knowledge. We cannot teach it to others if we do not have it ourselves. It takes fire to kindle fire. It takes faith to build faith. Only by obedience and consistent devotion may we obtain that faith.

Jesus taught that eternal life is to know God. He also taught that if we will do his will we shall know both God and Jesus Christ whom he has sent.

Oh, brothers and sisters, leaders of the youth of Zion, let us learn to know God, learn to know that he is real, learn to know that he is truly our Father, learn to know that we can become like him. Learn to know that Jesus is our Savior. Learn to know that he is the Divine Son of God. Learn to know that only through him can salvation come. Learn to know that it is only through the foolishness of men that some deny him and turn away from him.

As a humble servant of God, I testify to you that he lives. I testify to you that he is a personal God; that he made man in his own image, male and female; and that he is as real as you and I are real. I testify to you that he appeared personally to the Prophet Joseph Smith who saw him face to face, even as did Moses, and talked with him as a man speaketh to his friend, even as Moses.

I testify to you that God is the Father of our spirits, and that our great destiny is to become like him. I testify to you that Jesus Christ, born of Mary in Bethlehem, is the literal, Divine Son of God, the Only Begotten of the Father in the flesh. I testify to you that he is the Creator. Jesus Christ is the Creator. All things were made by him, and without him was not anything made that was made.

I testify to you that the stars and the moon and the planets, which we see in the heavens at night, were made by him, by Jesus the Christ, and that all the universes in the galaxies were likewise made by him. I testify to you that if you could count the sand particles of this earth, even of millions of earths like this, their number would not be equal to a beginning of the creations of God through his Son Jesus Christ.

I testify to you that this great Creator did come to earth, was born as a helpless babe in Bethlehem, and that as he became a man and began his ministry, he was bruised and afflicted by his enemies; and finally he was crucified. But I testify to you that on the third day afterward, he came forth from the grave in a literal, physical, flesh and bone resurrection, even as we will be resurrected.

I testify to you that in reality he came to the United States of America in modern times and appeared to a modern boy, Joseph Smith, and spoke to him. I testify to you that through Joseph Smith he re-established his true Church upon the earth, and that through Jesus Christ, and that means through his Church and only through him and his true Church, can salvation come. He is a reality. He does have a modern ministry, and we are his ministers.

And how great is the need for your ministry! The need is greater than any of us can measure. The field indeed is white already for the harvest. Are we willing to be his laborers? Will we work with a will, with zeal and energy? Will we do many things of our own free will and not wait to be commanded in all things?

But we also are watchmen on the towers of Zion. Are we watching for the enemy who seeks to destroy the harvest? Are we alert to the attacks being made upon us? Are we aware of the subtle ones who sows tares among the wheat and create problems which at first do not appear on the surface?

Are we conscious of the wicked ones who say, "Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; Yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; . . . God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Nephi 28:8.)



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Are we aware of the manner in which the devil thus pacifies many and lulls them away into carnal security, saying, "All is well in Zion; yea, Zion prospereth, all is well?" (*Ibid.*, 28:21.)

How alert are we to the dangers which beset us and which already are engulfing many of the people who should come to our organizations? Do we realize that in many of our communities 93 percent of the boys and girls who are arrested claim membership in some church? Do we realize that 84 percent of those arrested have lapsed for some reason into religious indifference and inactivity and therefore are easy prey to temptation?

Do we realize that even some of our boys and girls who are already active in the Church get into difficulty? Recent figures for some of our communities indicate that 16 percent of the boys and girls arrested were active in their church at the time of their arrest. How can that many active ones stray from the fold? Who is responsible for their delinquency? Who failed to make God a reality in their lives so that now they neither love him nor serve him?

Genuine faith would have made them hate evil to the point where they would not go astray. Where is the fault? Who is to blame? Can the youngsters alone be held accountable?

The FBI crime reports say that 80 percent of all major crime in America is committed by adults. The FBI indicates that there are more arrests among people over 50 years of age than in any other age group. The next highest is the 30 to 35 age group, and the next highest after that is the 35 to 39 age group. Only 19 percent of all the arrests for major crime involves people under 21.

But the picture is changing. Because the youth have such bad examples from adults, and because someone—either parents or church leaders or both—has failed to make religion a potent factor in their lives, more and more young people are getting into trouble.

The juvenile crime rate is increasing five times faster than the growth in the population, according to the FBI. More cars are stolen by fifteen-year-olds than by those of any other age group. Last year persons under seventeen years of age accounted for

26 percent of all robbery arrests, 51 percent of all the larceny, 55 percent of the burglaries, and 67 percent of the automobile thefts.

But in spite of this, Mr. J. Edgar Hoover recently said: "There is nothing basically wrong with the youth of the land. Youth needs only to be guided along the proper paths. A youth's intelligence must be anchored in morality to give him the ability to determine right from

FATHER

BY PEGGY WINDSOR GARNETT

*Who plows the fertile fields my father knew
Where silver rain and amber sun combined
To pull the wheat up high? His family dined
On food the rain, the sun, and Father grew.
The rains were free as geese that often flew
Above or free as sun when it reclined
Across the land. And Father was the kind
Who shared the freedom farmers can pursue.
Today a stranger's hands are plowing there
To raise the food his growing family needs,
And other grain is waving to and fro.
Above these fields today a farmer's prayer,
As long ago, is helping grow the seeds—
Our Father's plan, established long ago!*

wrong, good from bad, and the true from the false. Given discipline young people will learn self-discipline. Given training they will learn to live useful lives."

Then he said of those who break the law: "They have wandered into a morass of disbelief where they have no faith, no belief in a Supreme Being, no respect for the rights of others, no belief in the dignity of man, and finally, no belief in themselves."

Then Mr. Hoover calls for a return to religion, a return to a sincere belief in God, and an acceptance of his commandments, and then this great man said: "What is needed

above all is to practice the living faith of our fathers in our daily lives, and a dedication to making the kingdom of God a reality upon the earth, even as it is in heaven. The neglect in the training of so many of our nation's youth, their lack of spiritual nourishment, their ignorance of the great truths of the Bible, and the tragic void of God and prayer in their lives, weaken our homes and our nation's welfare."

Then Mr. Hoover added that the basic cause of our present-day juvenile crime wave is "that so many of our young people have no real sense of the moral responsibilities which come from an intimate knowledge of God's teachings."

In other words, to put it into my own language, both as parents and as church leaders, we must make God a reality in the lives of our young people. We must teach them the truth about the Lord, who he is, our relationship to him, the power he can be in our lives for good.

We must teach them that God made man to have joy, and that if anyone has the idea that religion is a restriction upon him in the enjoyment of life, he is mistaken. The truth is that God is the author of joy, and he desires that we may know truth and joy ourselves. But he also teaches us that wickedness never was happiness. Joy comes only through righteousness.

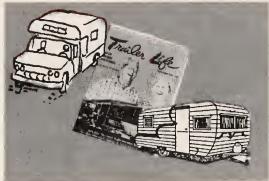
But even these teachings will not carry over to our young people until and unless they feel that God is real, and in that they need help. They need your help, the help of their parents, and the help of every person interested in them. But remember, we will be powerless to give that help unless we ourselves have attained that knowledge first.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Brothers and sisters, let us learn to know God through our own devoted obedience to his commandments, and then with that strength let us be as saviors on Mount Zion to those among whom we minister.

As with the priest, so with the people. As the shepherd leads, so moves the flock. May we be true under-shepherds for the great Good Shepherd is my humble prayer in the name of the Lord Jesus Christ. Amen.

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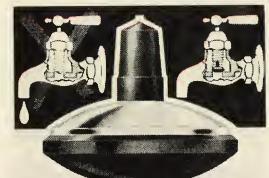
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THE LAST WORD

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging, alike, at all hours; above all, of a golden temper, and steadfast as an anchor.—Lessing

Junior was one of those little terrors, and papa was surprised when mama suggested that they buy him a bicycle. "Do you think it will improve his behavior?" papa asked. "No," replied mama grimly, "but it will spread his effectiveness over a wider area."

Lose an hour in the morning and you will be all day hunting it.

"I heard something this morning that opened my eyes."
"So did I—an alarm clock."

The surest way to get somewhere is to know where you are going.

Great grief makes sacred those upon whom its hand is laid.
—Joy may elevate, ambition glorify, but only sorrow can consecrate. — Horace Greeley

Dedication to some labor of love is the secret of happiness, no matter how humble or obscure.

A mother and her four-year-old daughter were making their first overnight train trip, sharing an upper berth. Sometime during the night, the little girl awoke and sat up suddenly. "Do you know where you are?" asked the mother, amused at her apparent confusion. "I sure do," she replied. "We're in the top drawer."

Discovering and developing the ability to think is the most painful experience known to man; and the lonesomest trip in the world, besides.

The work you have accomplished is the only real legacy you can leave to the world.—David Lloyd George

The highest reward for a man's toil is not what he gets for it, but what he becomes by it.

The high-minded man must care more for the truth than for what people think.—Aristotle

As fire is discovered by its own light, so is virtue by its own excellence.



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